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CHINESE REPOSITORY.

VOL. VII.—MAY, 1838.—NO. 1.

ART. I. *Intellectual character of the Chinese, with remarks on the course to be pursued in the acquisition and diffusion of knowledge for its improvement.*

WHETHER the Chinese are to come within the range of modern improvement soon, or not till after the lapse of ages, depends in no small degree on the course pursued by foreigners. The people of this country believe, that the highest attainments, of which the human mind is capable, have been made by their own ancient kings. To the past, therefore, they look for whatever is excellent, both in precept and in practice. Some broken rays of pure light no doubt were communicated to the eastern patriarchs, having been transmitted from the great progenitors of our race through their immediate descendants. But all traditionary light was soon extinct; all correct ideas of Deity, and of man's origin and destiny, were soon lost; and the human mind groped in darkness. Thus alienated from their Maker, the source of all good, it may be the Chinese have advanced as far in improvement as the human intellect can go in its own light and by its own strength. Were the subject thoroughly investigated it might appear, that the people of this empire have been estimated too low by foreigners. Here, as everywhere else, there is a great diversity in both physical and mental structure. The proportions of the body, the form of the eye, and the length of the arm, may differ widely, while the muscular strength and the power of action are equal. Taking them all in all, we suspect the Chinese will not, in natural endowments, suffer in comparison with the inhabitants of any other equal

portion of the globe. The impress of the Creator's hand is as clearly seen in the east as in the west—in the structure of the mind as in that of the body. And until further information is afforded us, we are disposed to admit and to maintain, that the Chinese are not naturally deficient in mental capacities, and that in useful attaintments they have advanced as far as any people ever have gone or can go without the aids of divine revelation.

On this last point, perhaps some reserve should be made. Yet how far and in what the Chinese are inferior to the ancient Phœnicians, Greeks, Romans, and Egyptians, is a question we would rather propound, than discuss, at present. This country and its inhabitants are not, and never have been, well known by foreigners. Most of the works which have been written in European languages, about China and the Chinese, are full of erroneous statements. In geography, history, government, morals, religion, and indeed in almost every department of knowledge, they are woefully deficient or egregiously erroneous, or both. This ignorance has resulted from a variety of causes. Foreigners have seldom enjoyed the means of acquiring an accurate acquaintance with the Chinese. And when opportunities have occurred, they have too frequently been neglected. Some of the Jesuits made extensive geographical surveys. These, if not the principal, are the most valuable records we have of this country. But in modern times, who has traveled over these provinces? Who has had extensive intercourse with their inhabitants? Who has read their books?—That the empire is of vast extent, its boundary stretching for thousands of miles, along the Russian frontier, round through Bokhára, Tibet, Tungking, to the Chinese sea; that throughout all this wide domain the emperor is sole monarch, with his courts at the capital and his vicegerents in all the provinces; that literary examinations are often held, and honors conferred for the encouragement of learning; that intercourse with foreign nations is grievously restricted by the government, while the people are passionately fond of commerce;—these, and many other facts of a general nature, are easily ascertained. But, if it be asked, Who defines the lines of demarkation on all these wide-spreading frontiers? By what tenure are the lands held by those who cultivate them? What are the qualities of the soil, and the modes of cultivation? What mineral treasures does the earth contain? What is the condition of the peasantry? How far is infanticide practiced? To what extent, and on what conditions, are human beings bought and sold? What is the extent, and the process, of education? What rank shall be given to the various

writings of the Chinese? By what considerations, and in what way, are their minds most easily influenced? What are the prominent features of their intellectual character? If these, and a thousand other similar questions are asked and pressed, the proper answers cannot readily be obtained — if obtained at all — without reference to native authorities.

Anxious as we are, and ever have been, that friendly intercourse be opened and maintained with the Chinese, and that to all the inhabitants of the empire the 'glad tidings' be speedily proclaimed, we would not have the work undertaken without due preparation — such preparation as will lead to success; nor, when undertaken, would we have it prosecuted in a manner or by means, sure to end only in disappointment, disgrace, and ruin. One of the chief causes of failure in gaining access to the Chinese, in holding intercourse with them, and in exercising any good influence over them, has consisted hitherto in our ignorance of their character. They are not made up entirely of peculiarities. When they see a thing to be good and useful to themselves, they know how to appreciate it, and are eager enough to obtain it. 'In modern times,' say they, 'there have come in from foreign countries three good things — vaccination, fire-engines, and a constant flow of rice.'* Many approaches to the Chinese have failed for want of proper regard to circumstances of time, place, and persons. There has been here, sometimes, not only a failure in 'suiting the action to the word, and the word to the action,' but both word and action have been wrong. And sometimes what was *de facto* good and well-intentioned on the part of the foreigner, has, through his own ignorance, proved nugatory: nay even worse; kindness has been regarded as hostility, and friendly attention deemed an outrage. There are a great many influences acting on the minds of this people, which lie almost beyond our observation, and of which we know little more than their mere existence. Hence it frequently happens that prejudices are excited, and are to be encountered, where we least intended or expected them.

We will not, at present, attempt to draw even an outline of the intellectual character of the Chinese. The task is too difficult, and our researches have hitherto been far too limited, to allow us to do the subject justice. The mind of the Chinese — the manner in which it is disciplined, its habits of operation, and its results — need and ought to be carefully investigated. It is not, we are most fully

* The practice of the healing art, if present operations are continued and extended, will ere long be added to this catalogue

persuaded, so much in intellectual power, or constancy of application, that the Chinese are deficient, as it is in their objects and their modes of study. For years the young student aims at nothing but mere words; and he acquires nothing else. And many of the studies which he has to pursue in riper years, neither yield him any fruit, nor direct him to any ends worthy of his attention.

What an able pen recently wrote of England previous to Bacon's time, is apposite here. "The ancient philosophy disdained to be useful, and was content to be stationary It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind."—Just so it has been in China. "'The wise man lives according to nature. Instead of attempting to add to the physical comforts of his species, he regrets that his lot was not cast in that golden age, when the human race had no protection against the cold but the skins of wild beasts — no screen from the sun but a cavern."—Perfectly Chinese. "In my own time," says Seneca, "there have been inventions of this sort,—transparent windows,—tubes for diffusing warmth equally through all parts of a building,—short hand, which has been carried to such perfection that the writer can keep pace with the most rapid speaker. But the inventing of such things is drudgery for the lowest slaves: philosophy lies deeper. It is not her office to teach men how to use their hands. The object of her lessons is to form the soul — *Non est, inquam, instrumentorum ad usus necessarios opifex.*" Allowing to Seneca something for his more accurate notions of the soul, than can be ceded to the Chinese philosophers, he will find here his equals in vehement declamation against all kinds of useful inventions. Wisdom with the Greek, and propriety with the Chinese, were all in all; while gross folly and improprieties were equally characteristic of both. Neither with the one nor the other were useful improvements encouraged. 'Instead of marching, they merely marked time. There was no want of ingenuity, of zeal, of industry. There was every trace of intellectual cultivation *except a harvest.* There was plenty of ploughing, harrowing, reaping, thrashing. But the granaries contained only smut and stubble.'

Had the writer undertaken to describe the intellectual character and labors of the Chinese philosophers, he would not have drawn a picture very different from that we have quoted above. Some of the points of resemblance between Europeans and Chinese, prior to the reign of Elizabeth, are remarkable. "That disposition to admire

whatever has been done, and to expect that nothing more will be done," is as strongly characteristic of this nation, nay even much more so, than it ever was of pagan Greece and Rome, or of Europe during the dark ages. "In the fifth century, Christianity had conquered paganism, and paganism had infected Christianity. The church was now victorious and corrupt. The rites of the Pantheon had passed into her worship: the subtleties of the academy into her creed. In an evil day, (says Bacon,) though with great pomp and solemnity, was the ill-starred alliance stricken between the old philosophy and the new faith. Questions widely different from those which had employed the ingenuity of Pyrrho and Carneades, but just as subtle, just as interminable, and just as unprofitable, exercised the minds of the lively and voluble Greeks. When learning began to revive in the west, similar trifles occupied the sharp and vigorous intellects of the schoolmen. There was another sowing of the wind, and another reaping of the whirlwind. The great work of improving the condition of the human race was still considered as unworthy of a man of learning. Those who undertook that task, if what they effected could be readily comprehended, were despised as mechanics; if not, they were in danger of being burned as conjurers."

All this, when applied to the farthest east, is perfectly true, even to this hour. The darkness which was broken up in the sixteenth century, when that bright galaxy of reformers rose in the western hemisphere, remains here thick and portentous as ever. 'Words, mere words, and nothing but words, have been all the fruit of all the toil, of all the most renowned sages,' not of sixty generations only, but of time immemorial. The days of this 'steril fertility,' long ago numbered in the west, roll on here, and will continue until some light breaks in from a foreign source. Not even the emperor is able to make his great ministers understand the word *truth:* so he has declared by imperial edict; and the declaration is true — and to a far greater extent than he intended or imagined it to be. The long-lived dynasty of error holds an iron sceptre over all the many millions of this numerous people; while in themselves the power of resuscitation, and the disposition to break from thralldom, are wanting.

In Europe a variety of causes combined to hasten a change. Much was produced even by collisions of 'adverse servitude.' But, says the writer above quoted, "it is chiefly to the great reformation of religion that we owe the great reformation of philosophy," and — he might have added — the great improvements in all our civil and social institutions. So we are sure it will be in China. Thousands of causes

may conspire to produce change; adverse servitude may drive men from one position to another; abuses may be checked temporarily; the guilty may be removed in crowds by the sword of the executioner; still the desired improvements will be wanting, until great reformations are effected in religion. Commerce, government, diffusion of knowledge, the practice of medicine, and other acts of benevolence may, and no doubt will, effect great and good changes, and prepare the way for others still greater and better: for these useful purposes they are fitted, and ought to be employed. Providence will, no doubt, cause them to hasten the coming of better days. But the great existing evils cannot be removed, until the word of God is known and felt.

The all-wise Maker of the human frame knows it well: he knows alike our physical and mental capabilities and our necessities. We cannot, therefore, reasonably suppose he would give a revelation of his will — unfolding a system of rules and precepts, good, complete, every way,— unless there was really need of such. It would be derogatory to the divine government to suppose, that its constitution can be set aside, in any of its parts, with impunity. Here now it is in no part recognized. Here truth is not understood. The Maker of heaven and earth is not known. His revelation is anathematized. His power is trampled on. His ordinances, his laws, his commands, are all unheeded. Consequently the understanding of man is darkened; conscience is seared; and cruelty, wrong, and outrage, are practiced in all the high places of the land; while sorrow and suffering are the common portion of the poor. Nothing but the acknowledgment and cordial reception of Jehovah's truth — his revealed word, and the agency of his Spirit, can effect the reformation of China. We err if we imagine otherwise. The Giver of all good things has placed, and doubtless ever will place, great honor on his law and his gospel. They are our Magna Charta — nay infinitely more, they are not merely a guide and protection through this wilderness, they are a passport to "a better country." Jehovah himself has declared, in the clearest terms, that his word shall stand, that neither kings nor the gates of hell shall prevail against it. He has declared in the plainest manner, that those who dishonor him, he will not hold guiltless. All history testifies that the neglect of laws, "holy, just, and good," lead inevitably to degradation: of this the ancient Hebrew commonwealth is full of confirmation, and so is modern Europe. Where the law and the gospel of the King of kings are honored, there are freedom, peace, happiness,— where they are not honored, misery and suffering abound. The ways of sin always lead to sorrow, shame, and death.

True philosophy, as well as true religion — which in fact is the best of all philosophy — requires that we maintain right views of the divine government, its nature and influence, in both the physical and intellectual world; otherwise we shall be liable to seek for improvement from inadequate causes. We are not to expect anywhere to acquire good without effort: gold, silver, and merchandise — honor, learning, and the comforts of life — and all such like things, must be toiled for ere they come. So with those which belong to the mind, the soul. It seems to be often forgotten, that the religion which is from heaven is profitable for all things — that it requires nothing but what is useful — that it forbids nothing but what is hurtful.

When the law and the gospel of God are elevated to their proper place in the moral code of the human family — when temperance, probity, good faith and true charity, come to have their due influence — when men learn to love their enemies, to do good to those who use them despitefully, and are as slow to inflict injury as they are unwilling to receive it — as anxious to make reparation as they are to seek it — more willing to suffer wrong than to give countenance to even the mere appearance of evil — in a word, when they become true philanthropists, Christians *indeed*,— then peace, order, and free intercourse of nations, with all the common blessings of life, will be enjoyed,— not perhaps in perfection, but in a manner worthy of the Christian name and of the dignity of man. Idolatry is pitiable; intemperance and incontinence are worse than brutal. To these, and to all their accompaniments, the ascendency of the gospel is death.

Truth is one. Human nature is one. Man has a common origin. But the circumstances of the human family vary almost infinitely; and the minds of men, like their bodies, diverge into endless variety. Power over mind, as well as over matter, is acquired by knowledge. Foreigners are without any great influence over the Chinese, because they have but little knowledge of their character. Even when in direct intercourse — carried on by conversation or by writing — embarassments, growing out of ignorance, are constantly experienced. Honor, virtue, benevolence, justice, conscience, right and wrong, and a thousand other terms, actually mean very different things when used by different persons. Here creatures of the imagination, mere fancies, are called true doctrines, while the eternal truths of God are branded as falsehoods and lies! Why is this!

The whole circle of Chinese literature needs to be brought under review, in order to ascertain how far it may be useful or otherwise. In this investigation it should always be borne in mind, that error is

worthless or hurtful, and that the acquisition and extension of truth are ever salutary. A great contest is coming on here between truth and error. Luthers, and Bacons, and Howards, will soon be "in the high places of the field." The politician, the merchant, the scholar, each and all, as good practical men'—as Christian philanthropists, have here great and powerful motives for action. No one can remain an idle spectator. The improvement of foreign relations with China, and the improvement of the Chinese, are inseparable; and both may be accelerated, retarded, or stopped entirely, according as foreigners shape the course of their conduct. In this point of view it is of great importance that we acquire extensive knowledge, not of the language and country merely, but of the people — not of their sinews, but of their minds. To the consideration of this subject we invite our readers, especially those who are resident here, and who have it in their power to aid in the desired researches and in giving a better impress to the multitudes around us. *Hic labor, hoc opus est.*

To bear some part in working out these improvements, the proprietors of the Repository undertook their publication. During the six years which have now elapsed, the object has lost none of its importance, nor do they feel the weight of its claim on them to be less. On the contrary, they see it to be more. Accordingly, so far as they have opportunity, they will continue their endeavors to promote the acquisition and diffusion of truth and knowledge. To those who have contributed to the pages of the work, they tender their best thanks, while they invite the continuance of such obliging labors. The number of correspondents has steadily increased from year to year, and their contributions have added much to the value of our pages. Two of the early contributors have ceased from their labors: we allude to Dr. Morrison, and to the Rev. Edwin Stevens, late seaman's chaplain here, — both able supporters of our work. To the son of Dr. M. the readers of the Repository are much indebted; especially for translations of many state papers, and for articles on the language, geography, and government, of this country. In future we shall be glad to have the articles bear the signatures of their respective authors, at least so far as they are willing their names should appear.

For the kind aid afforded in circulating the Repository, and for the many friendly notices of it in cotemporary journals, we owe much; and feel more anxious than ever that the work may prove worthy of such favors, and of the divine approbation.

ART. II. *American influence on the destinies of Ultra-Malayan Asia.* From a Correspondent. *(Sequel to Art. 1, No. 2, and Art. 1, No. 11, vol. 6.)*

THE action of great states or communities on each other, must ever be a matter of deep interest with observing and thinking men. When this action is exerted by armed representatives in the 'tented field,' the spectator is held in breathless expectation of the crisis and its dread results. When it assumes, as happily it oftener does in our day, the forms of peaceful influence, and the envoy, the merchant, and the missionary, appear as the immediate instruments, the interest, if less anxious, should hardly be less intense. And when we look beyond the national influences in actual operation around us, and fix our eyes on great agencies, still slumbering, but about to be aroused into action, the waking moment and the exhibitions of might that are to follow it, excite us to speculation of the most attractive character. Such interest we venture to attach to the subject of this paper — the prospective influence of the people and government of the United States, on the countries beyond the Malayan peninsula.

In the very act of presenting this subject to our readers, we have a prejudice to obviate. It is this — that nothing generous, philanthropic, chivalrous, can ever be expected to emanate from the great republic beyond the Atlantic. The Americans, it is said, are not fond of long-armed, doubtful, quixotic enterprises; they are too shrewd, too calculating. True; they do prefer, as a nation, reproductive enterprises; but no less true is it, that the negotiations of the United States, from the first celebrated treaty with France down to the present day, have been characterized by a noble spirit of 'independence, equal favors, and reciprocity;' in the happiest contrast to the partitioning, favor-seeking, advantage-taking diplomacy of Europe. That the American confederacy, when first emerging from colonial dependence, did take and preserve an extremely cautious, a strictly domestic, line of policy, is always to be granted. But it is to be remembered also, that those tender years have long since passed away, and to revive them now, as criteria for a judgment on the prospective influence of the nation, is to pass on its mature and manly age a sentence of perpetual infancy. Residents in Eastern Asia may also remind each other, that six years ago, the American executive sent its envoy to more than one of the states within the field now before us,

not in answer to petition on petition, memorial on memorial, but unasked, unprompted, unaggrieved, and that providential events only then prevented, and have since again prevented, his appearance in succession at all the courts of the east.

This prejudice lies, we believe, against the Americans in their national capacity only, so that the sneer *at the government* is all we have to repudiate. Their personal enterprise, often pushed beyond the bounds of prudence, has never left the Eastern seas without a flag, since the close of the war of independence. Its activity and power, we need not vindicate. For the last eight years their benevolent representatives too, have been constantly at work in the east, striving to diffuse those principles and that spirit, which lie at the basis of national concord and generous intercourse.

No good reason can therefore be assigned, why the influence of the United States—their political, commercial, and benevolent agency,—should not be made to bear, powerfully and happily, on the destinies of Eastern Asia. Before we proceed, however, to trace the working of this threefold instrumentality, let us look again for a moment, at the theatre appointed for its display, at the reasons which exist for assigning it to the people and government in question rather than to any other, and to the advantages of such a combined agency over either branch of it, acting separately or by itself.

By Ultra-Malayan Asia, we mean the continental and insular regions lying around the China sea, from Malaya and the eastern shores of Sumatra, eastward to the Arrú islands and northward to the undefined line, where the Japanese and Russian possessions meet, in 50° north latitude. We adopt the meridian of Malaya merely because it marks the eastern verge of British colonization, and is perhaps the point where the tide of her ascendency in Asia, hardly yet at the full on the continent, will cease to be felt. From the Indus to Singapore, all is hers if she choose to possess it, but any extension farther eastward is, we believe, contrary to a distinct pledge given to Holland, as well as to the declarations of the British government. Leaving India, with its 150,000,000 of people to British care, what have we left? Siam and Cochinchina, with perhaps 15,000,000; China with 360,000,000; the independent islands with perhaps 10,000,000; the Japanese Archipelago from 25° to 50° north lat., with 35,000,000; and Corea with an unknown population, perhaps 10,000,000. If to these be added the 10,000,000 or more under the Dutch control and the 5,000,000 within the Spanish colonial claims, there is a grand total of near 450,000,000.

These regions embracing among many lesser communities two of the most ancient and remarkable empires of the pagan world, these lands abounding in rich and peculiar productions, these abodes of the most numerous branches of the human family, need no commendation to the statesman, the merchant, or the philanthropist To press the suit of diplomacy, of commerce, and of humanity, in this great court of the east, is a worthy object and a noble employ, whatever power may or shall be retained, as the special counsel of the western world, in the case. We take this for granted, and proceed to show cause why this common plea should be entrusted to the people and government of the United States.

1. The American intercourse with the east having commenced with 1784, all national responsibility for any acts done by foreign hands, prior to that date, can be rightly shaken off. As a new people, the historical argument is for them less complicated and less unfavorable; there are fewer injurious precedents to be arrayed against them; and less danger that ancient grievances, alliances, &c., will be openly set off, or will secretly operate against all demands for free and honorable intercourse.

2. The United States are and have always been principled against foreign colonization, and their claims on the confidence of the Asiatic nations, as compared with those of any other maritime power, are of the purest and highest character. The history of European colonization in the Asiatic Archipelago is dark and bloody — a panorama of injustice, crime and death. Even the more generous conquerors of India have waded through many a field of carnage to their undisputed mastery: and it is right to say that these armed occupations — the mildest name — have given and now give ground for extreme jealousy to the still independent cabinets of the east. Why else is there maintained, along that yet unsubjugated belt of soil which the Himmaleh was sent to explore, a distrust of every European power whose name has reached them, a piratical warfare against the Spaniards, and a far more bitter hatred of the Dutch?* Why else, is a steady opposition made by the Chinese to all propositions for a mere domicile for the foreign merchant, on any part of their coast? Whatever extension

* A late visitor at Borneo city says; "The Sultan has inquired several times whether this vessel, (an English vessel just arrived,) has come to take Brani. He says the Dutch and English wish to take his town but cannot." And again after an exhibition of the fatal effect of the poisoned arrow on a monkey, he said; "I have 30,000 men like these (Dayak arrowmen) at my call, and what could all the white men, the English, the Dutch, the French, the Spanish, do against such men. I know they wish to take Borneo, but I fear them not." This is all idle talk, he does fear

may be given to the exclusion *now*, in what did it originate — in the fear of gradual occupation, or in a special aversion to the merchant's wife? Whenever the hour for discrimination and exculpation shall come, the agent of the United States can point to the Mappe monde, and ask the Borneyan or the Chinese, where is the ground for your distrust of us? With the same confidence he can appeal to the American Diplomatic Code, for it is full of fine specimens of frank and honorable negotiation. Nor will he be chargeable with any unfairness in doing this, he will but demand for his country an acquittal from those retributions, which Providence has annexed only to national cupidity and injustice.

3. The purely civil constitution of the United States — the entire separation of church and state, — is an important advantage, now that any near intercourse must involve some interchange of ideas between man and man, — some converse on moral and religious topics. This complete separation relieves the American government from all suspicion of interest in the overthrow of one ecclesiastical polity and the setting up of another. At the same time it saves the philanthropist from all implication in designs of aggression or plots against the state. The union of church and state destroyed Catholicism in Japan and China, bathing the Christian altars in blood and tears, and consigning thousands of innocent, perhaps pious men, to the dungeon, the volcano's crater, the sword and the fosse. It is therefore no small happiness that the American flag has no cross on it, that the old charge, 'you first send priests to win over the people, and then armies to subjugate the state' — cannot be revived against those who sail under it.

4. To these political advantages, we must add the mixed one, that the American soil produces no noxious growth, no deadly drug, to tempt the merchant away from his legitimate employ in beneficial exchanges, and thus to draw down on the national flag, the execrations of the moral portion of any eastern community; while it gives the official class a plea of duty to vilify their character and restrict their intercourse.

5. The benevolent resources of the United States are not mortgaged to a mass of colonial fellow-subjects, whose claims are of prior date and validity to all others: and which being recognized, must needs draw away those means of influence, otherwise assignable to the 450,000,000 of Eastern Asia. If these advantages justify the assignment of the suit in question to the United States, the only people possessing them — our next inquiry is, shall it be prosecuted in the

joint name of the politician, the merchant and the philanthropist, or by some one of the three acting separately? To us it appears, that the nature of the object and the position of things in the east make it proper that the concerted, the combined agency, have the preference.

If empire were the object, an army of occupation could easily dispense with the aid of the merchant; and as for the presence of the missionary, it would only be a restraint. If the sole end were to restrain colonial usurpation and monopoly in the Archipelago, the public arm, or the negotiator, might do the office. If the business were merely to vindicate national honor, the voice of the nation might be the only instrument needed for disabuse or reparation. On the other hand, if all the ends were commercial,—a nearer access to the Woo-ee hills, for instance, or a closer connection with the buyers of cloths and opium,—the pacifico-progressive power of commerce, might do the work; especially in the last case, where reliance might be had on pagan man's inability to resist a powerful though deadly fascination. If the extension of trade at any sacrifice were all the wish, farewell might be said to all regard for public or private honor, and for all the dictates of natural or revealed religion. In the last supposition, were Christianization, *at no matter what cost*, the prize set before us, explanation might be forborne, subsidiary aid contemned, and the missionary should be directed to brave the orders of the colonial authorities, the severer edicts of the Chinese mandarins, and the ever-burning fires of Japanese persecution. But our plans are at once comprehensive and *economical:* we would see Eastern Asia independent, prosperous, Christian, happy; and intercourse with it in the highest degree beneficial, honorable, free; but all this we would have effected with the least expenditure, at the smallest possible sacrifice. Convinced, that the American government is now and has always been *behind* both the merchant and the philanthropist in the east, we ventured to offer it an outline of a new consular establishment, and some thoughts on its application, in our two previous articles. A conviction not less strong now leads to go farther, and urge the employment of the threefold agency now suggested, on the government and people of the United States. In fact, we believe that the poor results of so much commercial and benevolent effort as has been expended on the east, is ascribable to the want of any concert between these two, and to the entire absence of the third. No doubt it is more extensively true, that other Christian nations have gone on for long periods, careless or unconscious of their international influence.

They have suffered the merchant to go abroad everywhere, their pioneer and representative, with the spirit of gain in his heart, and its rewards in his eye; and no official guardian, no public opinion, no benevolent friend has been sent along to protect, restrain, and cheer him. What have been the natural consequences? When the public man has at length followed, how often has he appeared as the cowed remonstrant, if not the interested defender, the ex parte advocate, if not the ready instrument, of some bloody and irreparable vengeance? When, at a still later day, the philanthropist has made his entrance, how often has he found himself regarded as one of the trio of interested aliens, how often shared in suspicions he never deserved, how often mourned over prejudices against his faith and country, so deep-rooted that all his efforts cannot eradicate them! To save the United States from running the same sad round of error and misfortune, that they may not fail to profit hy the experience of those who have gone before them in the east, we urge the timely blending—the early and simultaneous putting forth—of their political, commercial and philanthropic instrumentality.

These premises being, as we trnst, satisfactorily established, we proceed to sketch, in order, the outline-plan for the working of the joint agency. In treating this part of our subject, we prefer what may seem to some a skeleton-form of writing, because so much has now been written on the general subject of eastern amelioration, that synopses, resumens, appear to us most wanted at the moment. Besides, we have much more confidence in the 'simple presentation' of the subject, than in any argumentation we can rear upon it. If our theme do not fasten the gaze of the observer by its massive grandeur and majestic proportions, be it far from us to make it pretty or ridiculous by florid and fanciful decorations.

I. The political agency, or the agency of the American government. Under this head, we refer generally to the two articles on the outline and application of a new consular system, &c., to which this is a sequel. Such recapitulation as is necessary to the sense will be made in the following paragraphs, along with the farther details and illustrations.

1. The United States will appoint at least one plenipotentiary to Ultra-Malayan Asia, to reside, as far as he is resident anywhere, at Canton, as the centre of eastern commerce, exchanges, &c. They will at the same time furnish him with the necessary powers, to each and all the states within the bounds thus drawn, to constitute him an authorized correspondent and negotiator. The great distance

between him and the source of his powers, and the unforeseen emergencies which must arise in so novel negotiations, make it proper that his instructions should be of the most discretionary character. At the same time, on all points where it may be foreseen that he must work his way against strong local feelings and interests, they should be so express, that hostility shall be disarmed; or if any oppose, that they be left without a plea, that they war against the individual, not the government represented.

2. While it is necessary that these full powers reside somewhere, the American government may, if it see fit, confine those of the general officer, and enlarge those of the district consuls: the end in view not being to elevate the one at the other's expense, but simply to secure one able representative — one authorized negotiator at least. The formation of seven consular districts, as suggestsd in the outline, was proposed merely out of regard to the present political divisions of the region in question, and must of course be subject to future modification or subdivision. The six points — Manila, Borneo, Batavia, Singapore, Bankok and Canton,— then pointed out as requiring the presence of intelligent public men — are now open, and perhaps the the seventh, the Cochinchinese capital, may also be accessible with a little further negotiation

3. The Chinese seas, where fifteen millions of American property pass year by year without any public safegard, should be made the cruising-ground— the station, of at least one ably-commanded national vessel, whose movements the consul-general should control, and for which he should be responsible. This suggestion is not made out of distrust of the ability of naval men, but in dread lest the great principles of equity and civil right be sometimes made to give way to professional punctilio, precedent, or etiquette.

4. The machinery thus provided, the general officer should visit, as early as possible, the districts under his care, everywhere adapting his agency to the circumstances and wants of American intercourse with the particular country, and furnishing his government and the public, with the full results of his personal observations and public endeavors.

5. One of his earliest cares in the Archipelago should be, to ascertain by himself and through the district officers, the origin, extent and validity of all colonial powers exercised and claims advanced by master-states, over the islands and their waters. On this subject, we are inclined to think that no correct information is possessed by the American executive. We have little hesitation in predicting that an

examination of it, will show that an extensive blockade has been and still is practiced in the east, unauthorized by law or equity. It is not to be expected that the American representative will take it upon himself to deny the right of conquest, or that he will abet insubordination even to usurped authority, when once established. But he will bear in mind, that independent self-government is the rule of right, and colonial dependence the forced and unnatural exception. When therefore force and fraud have failed to subjugate an independent people, and an emergency arises, precluding reference and calling for immediate choice between the aggressor and the defendant, he will prefer to respect the rights which nature and reason have conferred, and which violence has not been able to annihilate. More frequently the case for his election will be, whether the claims asserted on the one side have ever been admitted on the other, or whether he shall take the side of avarice seeking to enforce monopoly by the bayonet or of weakness clinging almost in vain to the just fruits of its labors.

6. In the colonial territories he will also bear in mind, that the breaking up of all such unnatural ties must sooner or later occur, and that the earliest indications of such changes approaching give his government a claim to extraordinary advices, while they entitle the American citizens resident therein to special naval protection.

7. Wherever the Archipelago still presents independent openings, he will feel a deep solicitude that aggression on such unsubjugated communities should be checked at last, and that their soil should become, under the guardianship of the United States, nurseries of civil and religious liberty.

8. In his intercourse with the colonial authorities he will of course be careful not to awaken needless suspicion or opposition, while he finds a satisfaction in exchanging official and other information, and coöperates heartily in the suppression of piracy and the slave-trade.

9. In approaching the continental powers he will feel that his movements acquire new importance. Should he find the royal power in Siam already passed into more liberal hands, it will be easy to amend the treaty lately made with that court, and especially to exchange the heavy charge now fixed on American ships, for one having more equitable reference to their actual lading. By representing the advantages accruing both to the people and the sovereign, from free industry and a well-constituted custom-house, he may also be able to induce the king to let go his hold on the commercial products of the soil — the reward of his subject's laborious industry.

10. By a series of mild and careful movements, he will probably be able to open a communication with the Cochinchinese, in which their jealousy of the Siamese may aid him. At the same time he may have a fair opportunity to render a service to both states, and to the cause of humanity, by acting as a mediator between them, and thus restoring peace to the wretched interval-ground of Camboja, so long desolated by their mutual incursions.

11. While extending the diplomatic code of the United States, filling his portfolio with new treaties of trade and navigation, he will employ all his opportunities to impart knowledge, and especially an acquaintance with those improvements, to which his own country owes so much of its prosperity.

12. When first brought into contact with the greatest of eastern empires — with China — he will proceed to carry into effect his instructions, as to the vindication of the national character. The executive, in furnishing these, will have made its choice, and either suffer him, on the usual denial of more direct access, to confer with the Canton officers through the hong merchants, or direct him to appeal at once to the supreme government.

On this disputed point, we are ready to admit, that little or nothing has ever been got from discussions at Canton; but this is equally true of the northern embassies. To Peking we believe the American plenipotentiary must go at last, our only question is, shall he begin there? If the first, chief, only business of the agent were to claim and to get his claims allowed, our decision would be in the affirmative. But if it be made his duty to vindicate the character of his country from grave accusations, pretension may be waived until these are repelled, or if justly preferred, until the wrong is compensated. The business of acknowledgement, of explanation — all that is necessary to clear the way to the maintenance of right — should precede its assertion. Punctilio is out of place at the confessional. Besides, if the course of the American commerce with Canton, has been such as not only to tarnish the honor of our country, but to inflict a severe blow on the Chinese and to insult the local government, where the offense was, there should be the expiation. True, the admission — that we the Americans have done wrong,— seems humiliating; but it is to the criminal acts, that we must charge our degraded state, not to the reparation. Such reparation once made, the wrong once put upon the local authorities, the appeal is safe and easy. The stain once wiped from the American flag — on the spot where 'the vile dirt' has sullied it,— unfurl it with pride and confidence in the breezes of the Yellow

sea, if necessary. Let the merchant flag cease to cover, along the coasts of China, what its government and people treat as the means of their degradation and the proof of ours, and you increase the probabilities that the naval flag will be welcomed and honored. The American plenipotentiary goes on an 'ill-starred' journey, when sent under a flag that is bought and sold for the worst purposes, and for the profit of those who are not of us.

It is agreed on all hands, that official communications are not safe in the hands of the hong merchants. 'Mangling done here' is the 'office-sign' of these honorable mediators. Nothing will therefore induce the American government to confer with them or through them, on any state-negotiations, except where publicity, not privacy is courted. But where open offense has been done and public reparation is the object, it will prefer to make its explanations not to the viceroy only, but to the merchants too, and to the whole Chinese people. When these ends are gained and private negotiation succeeds, it will claim that its communications be inviolate, and apply all needful safeguards not merely to the hong merchants, but to the whole tribe of manglers, commercial and official.

13. It cannot be expected that the American representative, will be able to delay, for a single hour after his arrival in China, an inquiry into the state of the trade generally, and especially into the affairs of the hongs and the insolvency-settlements now in progress. A reference to past adjustments of the same kind, and an hour's attention to those now in course, will afford him a new illustration of the old fable, of the lion carved under the feet of the man. He will see, that those settlements prior to 1834, were made under the control of the E. I. Company, and though he may be unable to ascertain the exact sums levied on the American trade, as compared with those paid to American creditors, he can have little doubt that the balance has been against his countrymen. Were he now landing in front of the factories, he would hear it proposed to draw more than half a million of dollars from the exports to the United States, in order to refund to American claimants under one hong settlement, less than $100,000. Moreover, he would find this to be but a prelude to other and more extensive *adjustments;* so that this has the additional force of a precedent! Would he assent to it? Would he admit the propriety of employing the cohong as a tool for the levying a tax on men of one foreign nation, for the benefit of another? Would he be willing to exhibit his government as sanctioning so gross an enfringement of national property, even for their own people's benefit? Would he be

willing that the Chinese be the witnesses of such an infringement? But the American agent is not landing among us. The denial of such a guardian of the American interests in Eastern Asia, is, we fear, an irreparable error; it is about to be mulcted at least, in this one port, ere it can be repaired, in half a million of dollars!! Perhaps there is one hope left: the self-incurred fine which Chinese justice must have remitted, if only asked, may be recovered back by an appeal to British generosity and honor. The American people, almost insolvent themselves, taunted with their inability to repay their British creditors, except 'in bankruptcies,' may humbly sue for the remission of this further debt, due under judgment of the competent court of hong-merchants, Houqua presiding, on the ground that it is not generous to levy execution on them in their poverty, for a further half million of dollars!

14. In all his negotiations, with eastern powers, the duty of the consul-general will never be interpreted to require him to seek exclusive favors. On the contrary, though acting under the commission and for the behalf of a single state, he will never decline — never fail — to embody in every treaty those noble clauses, out of the celebrated convention with France, — which, 'carefully avoiding all burdensome preferences,' and 'founding the advantage of commerce solely on reciprocal utility, and the just rules of free intercourse,' 'reserve to each party, the liberty of admitting, at its pleasure, other nations to a participation of the same advantages.' This generous spirit, which breathes in the first treaty of the United States, and has since animated the whole body of American diplomacy, will, we trust, be exhibited in many a compact — in every compact — made under their name in Ultra-Malayan Asia. As respects China particularly, it will induce the American negotiator to choose a new path, to avoid ex parte statements, the presentation of lofty claims, and the harping on petty grievances. On the contrary, he will present at once the whole basis of the mutual arrangement, taking what the United States are ready to grant as the standard of what they require, keeping above all selfish and unfair stipulations, and making the mutual interest, the equal benefit, everywhere apparent. Negotiations so conducted, cannot fail to make a due impression, sooner or later, on a government, always anxious to have equity on its side, and constantly appealing to the principles of justice, in all its public documents.

15. Remembering that the benefits of free and rapid intercommunication — domestic and foreign — have ever outrun all previous conception, the consul-general will take every proper opportunity to

point out to eastern princes and their ministers, the 'viability' of their states; and thus to hasten the era, when the countries washed by the Chinese sea shall share in the incalculable advantages now realized on the American shores; when the vallies of the Meinam, the Mekon, the Yangtsze keäng, &c., shall be traversed like the valley of the Mississippi. We are very much mistaken, if there be any sufficient reason for supposing, that real improvements will not be adopted by the Chinese government and people. It seems altogether probable that they will take the steamboat, as they have the fire-engine, so soon as they discover its value, and confess that they are *indebted* to foreigners for it. The opposition of a particular class thrown out of employ, will not prevent this. The Chinese cotton-spinners burned the English twist, when it was first imported, but the government did not listen to them, and the article has become a staple one. Let it be shown that the Yellow river—'China's grief'—can be converted into a blessing, by the power of steam, and the boat will be permitted to try its rapid current. If called upon to negotiate, at the colonial and independent courts, for safe and regular stopping places, supplies, &c., for steamboats, he will cordially do so; the calm waters of the Archipelago being well adapted for such navigation, and it being certain that the great lines now forming between America, Great Britain, and India, will go on extending, until they connect Bengal with Java, Australia, the Phillipines, China, Japan, and Corea.

16. In his intercourse with his fellow citizens residing abroad—as merchants—he will often remind them, that the national interests, not scripture morality only, require a constant regard to be had to the actual uses made of exchangeable articles; or in other words, to the practical effects of their commerce on the industry, the morals, and the happiness of men; as well as the views taken of all these, by the states with which we are in treaty. It is the right and duty of every government to consult these best interests of its people, and it must be the judge, whether the public sentiment is sufficiently strong and pure to repress the popular tendencies to vicious excess, or whether resort must be had to prohibitory legislation. The enlightened statesmen of Europe and America recognize the custom of specifying certain articles as contraband and illicit, nor can they deny the same right, because it is claimed under a more eastern parallel of longitude. The means of vice are not more sacred than munitions of war, neither can it matter much to a benevolent state, whether it see its people fall beneath the more insidious, or the more open, enemy. In either case, American diplomacy furnishes no

precedent, whereon to screen its citizens from the punishment to which the native offender is liable; much less will the American government make itself the instrument of demanding a special alien act in order to secure to them entire and open impunity.

17. The obligations of the American residents in Eastern Asia are confessedly vague and undefined in many important respects, and this fact will have its proper weight, in gaining for them all due indulgence, until the uncertain points can be defined and made public. The same uncertainty rests on the degree of protection they may count on, from their country. The necessity of a definition on these points, is greatest perhaps in China. To this day the American government has been deaf to the representations of the press, and to the taunts of foreigners, on its silence in the case of the unfortunate Terranova. The definition of the extent of contraband, and the choice of one out of the several modes of securing justice to the citizen residing abroad known to the American code, should be made immediately. He should not be left in the most remote residences, without the power of preserving his innocence. If accused and arraigned, he should either be tried only before the highest court, and in the presence of the consul, as in the Barbary states; or by the representative of his own nation, on a code mutually agreed on, as at Constantinople.

When all this is done to define the law and the judgment, every man will be able to make his choice—to keep under the legal protection of his country and its stipulations, or to renounce its care, because the advantages of transgression are worth the peril.

18. It will no doubt be ruled, that scientific travelers, philanthropists, missionaries, and all persons whose business is to impart rather than to acquire, are entitled to the same protection as is afforded to other classes of citizens. The right to bestow is evidently as perfect as the right to acquire. No citizen can be deemed to have forfeited his country's protection by becoming a philanthropist. Acquisitiveness is no more sacred than benevolence. A gift may corrupt; and an exchange may empoverish. To take by force is robbery; to sell the means of ruin is perhaps as criminal; nor is it right to compel the acceptance even of things useful. The claim to protection cannot belong to acts like these; it is due only to the fair, voluntary gift, sale or purchase of things good and useful. But in practice, the thing given may be honestly regarded by a foreign government as an evil and not a good; in which case, the same rule applies as to the sale of articles made contraband, for a like reason. In either case, if the foreign

minister believe that the prohibition is in fact founded in error and ignorance, he will feel it a sacred duty to press full and timely explanations on the proper authorities. But if all this be done, and done in vain, the missionary like the merchant must be admitted to act at his own peril. The sentence, may in either case, be made matter of remonstrance, but direct interference to rescue is an extra-ministerial act, not to be justified, or to be justified by a higher sanction than diplomatic precedent, or the law of nations. Widely as the motives, the character, the deserts of the best and the worst of men may differ, it is astonishing to find how nearly they may occupy the same civil position. The penal code of China declares that 'he who clandestinely opens an opium-smoking shop, and seduces the sons and younger brothers of free families to smoke opium, shall be punished according to the law against those who delude the multitude by depraved doctrines.' The 'depraved doctrines' include Christianity. The punishment is strangulation. How deep the ignorance, how gross the error, that can class together the highest benefactor and the worst destroyer! How complete, yet apparently, how honest, is the misconception of the benign and holy tendencies of Christianity. If it be persecuted now,— because it is supposed to act like a deadly charm, how will it be honored, when it is known to be the means of all exalted virtue and true felicity. When shall this knowledge be communicated? Whose shall be the honors and the joy of this glorious discovery?

19. It must be the desire of the whole American people, that their national influence be so wielded as to promote the universal reception of the gospel. As economists merely, they must regard the reduction of costly armaments for mutual intimidation, the end of wars and strife, as a great relief, to be expected from the diffusion of true Christianity. But, this and a thousand other benefits will only bind them the more closely to that fundamental article of the national creed — the separation of church and state — the severance of politics from religion. The same convictions will impress on them the necessity of binding their representative in the east, to a just and steady course toward his countrymen resorting thither, as Christian missionaries. The protection of the state granted to them as citizens, will facilitate their labors, spare their lives, and increase their usefulness. The same countenance afforded to them as missionaries, may implicate both parties in unmerited if not fatal suspicion. It will reawaken public distrust; it may relight the persecutions which raged so long and so fiercely against Catholicism in Japan and China.

Whenever, therefore, the consul-general is brought into official intercourse with clerical men, as interpreters, &c., and distrust is awakened; he will frankly say that they are with him merely as his civil assistants, or as his fellow citizens. He may not only observe, but declare the great principle, that all government support given to religion, is treason against its best interests, taking it off from its proper hold on the hearts and consciences of men, and substituting a miserable reed—official patronage. This path will conduct him to the truest cooperation, with the men attached to the American missions. And if a time come, when he is called on to intercede for a suffering missionary, the impartial course he has been pursuing, will give effect to his assurances, that the kingdom of Christ is not of this world, and that its ministers are not teachers of depraved doctrines, but the friends of public order, purity, peace, and happiness.

II. The commercial agency; or the influence of the commerce of the United States.

This powerful and genial instrumentality deserves and will, we trust, receive a careful and extended exhibition. Only a few prominent principles and measures can find a brief, unconnected, imperfect expression, in the following paragraphs.

1. It is not perhaps possible—certainly not in our power—to give a complete picture of the nature, course and extent, of the American trade with Eastern Asia, from its commencement in 1784, though very many facts and details concerning it, are recorded. Interesting as such a document would be, it is not absolutely necessary to a survey like ours, which is designed to be quite prospective. It is perhaps sufficient, in order to estimate the power of this agency, to state—that it employs about 40 American residents in the east; that it gives occupation to sixty ships, manned by upwards of 1200 seamen; and conveys to its destinations, annually, merchandise estimated at 12,000,000 to 15,000,000 of dollars. To this importance, has the American trade with the east attained in 54 years only. Its future increment depends, of course, on the prosperity of the United States, the protection and freedom enjoyed by commerce, &c. The degree, in which nearer markets of production and consumption may hereafter interfere with these remote ones, is also an important consideration; there being perhaps only one article of American growth, ginseng — which it is absolutely necessary to send beyond the Cape; and one, tea—for which the United States are entirely dependent on Eastern Asia. With all these contingencies, there is every reason to suppose, that the progress of this commerce will be steadily onward.

2. In order to derive the highest national advantages from this powerful arm, it is necessary that it be a legitimate and not aninjurious commerce, i. e. that it be employed in supplying natural wants, extending just tastes, awakening and ministering to rational desires and innocent gratifications. Thus acting, its sphere is ever enlarging its salutary influence on private industry, and public happiness ever increasing, until the amount of benefit conferred by it outruns all human calculation. Depraved and perverted from this, its just range and employ, it becomes an engine equally powerful to destroy industry and its products, to inflame the worst passions, to undermine moral principle, to hurry individuals to wretchedness and guilt, and, by producing public corruption, to plunge communities before orderly, refined and prosperous, into degradation, anarchy and ruin. The merchant — the governor of this engine — is and must be held responsible in a great measure for its working. He must choose whether he will be the willing dispenser of all this weal or all this woe to others; and according to this, his election, must he be accounted faithful or faithless to his conscience, his country and his kind.

3. It being probable, if not certain, that no exchangeable article is without a good and proper use, no abstract law can be passed, of universal application, as to its utility. The dealer therein must judge for himself, on his honor and conscience, whether he is the instrument of good or evil, by this rule — the practical,— commonly understood effects of the exchangeable article. Every article of commerce capable of doing harm, carries with it an obligation to precautions in its sale, and this obligation strengthens with the probabilities of abuse, until it amounts, under an open and notorious misapplication, to a duty to refrain from all connection with it. Thus we are required to withhold arms from men in a fury, to deny deadly sweets to children, and even when a baneful drug cannot be refused to some proper applicant, to label it 'poison.' To supply the fuel to popular passions, to pander to open and hateful vices, is to abet and foster them, as well as to make ourselves responsible for their worst consequences.

In order to perserve himself from so sad a course, it becomes the American merchant in the east to guard against the bias of pecuniary interest. The surest way to do this, is to call in the judgment of the disinterested, or in the other words, to seek the decision of an enlightened public opinion. Its judgment in so remote a case, is almost sure to be but a louder utterance of the still small voice of conscience.

4. The position of the American resident in the east, an alien under despotic government, does not discharge him from the debt of gratitude, ever due to the civil polity, which affords protection to his life and property. If local officers use their powers and their distance, first to tax him unjustly, and then to cut of his recourse to their superiors, his proper resort is to his own government. Waiting its interposition, it is right, as a general rule, to repress his republican indignation, to forbear to do a particular thing or to import an unfairly taxed article, rather than to run into a systematic infraction of obnoxious regulations. There may be cases, perhaps under arbitrary rule, when the absurdity of an enactment, or its unfair application, do annul the obligation to compliance in a particular instance. The justification is however a moral rather than a political one; and the acquittal, however full 'in foro conscientiæ,' does not protect the individual from personal risk, or give him a corresponding right to civil redress by the forcible interference of his government. In fact, it is always to be borne in mind, that the foreign resident in Eastern Asia at the present day is now paying the penalty of many an act of provocation, of which his predecessors were guilty, though he is innocent. 'The fathers have eaten sour grapes and the children's teeth are set on edge,' is a clue to a right comprehension of his embarrassed position. 'It was not so in the beginning.' To remember this—to consider that the impression of centuries cannot be effaced at once, is of great use to moderate an extreme impatience, a fiery restiveness under restriction.

5. Beside his duty to himself and to the government which protects him, the patriotic citizen, residing abroad, owes an undiminished attachment to his country. He will never lose sight of this obligation, nor overlook the influence of his commerce on its estimation and character. Entrusted as he is with the national flag, under circumstances where every act is made an index of the public designs, he will be careful not to show false lights, or to put at hazard the best interests, perhaps the best blood, of his country. Under ties so sacred, what private end will ever induce him to prostitute the national colors to the uses of men, who, as subjects of other states, may even feel a malicious joy in their dishonor? To the American resident in the east, it will be matter of just pride, that the merchant flag has seldom been thus desecrated. It will be the more easy to make it worthy of the confidence of every Ultra-Malayan community.

6. Under some general principles and checks of this kind, the commerce of the United States with the east, will rise to a high and

merited rank, compared with all forced monopolies, all armed interventions. By presenting the natural stimuli, it will draw the uncivilized tribes to industry, order, and peaceful acquisitions; and as the mineral wealth, inventive genius, and manufacturing skill, of our country — its powers of production and consumption — are developed, these new springs will swell its volume and augment its influence. The private vessel will accompany the public vessel to all the ports of the east, to give evidence that the rewards of commerce are the real objects of the political mission. And when the envoy has succeeded in framing a treaty, the immediate use of principles acquired, the establishment of a custom thereon, will give the instrument the best possible ratification.

7. As commercial openings are made, and new sets of native dealers come within his circle, the American merchant, far from taking unfair advantages, will desire that the economy, the close bargaining made necessary by modern competition, may not be mistaken for a disregard of every thing but his own interests. It is for the good of commerce, that the awakening industry of half-civilized men be encouraged by just, if not generous, equivalents. How extensively this plain duty has been violated, we can never tell; but we know that there are many little merchants, and some great monopolies, that steal away, or force away, the earnings of the poor, and give him in return a pittance, a bauble. The American government nobly disdains to sanction the latter agency, the American merchant will ever avoid the other. Even in dealing with men well acquainted with values, there is often an important and difficult duty to be performed, in obviating the impression of selfish bargaining. It may provoke a smile on many a mercantile visage to hear of such a duty; but every one who has tried the plan of frank explanation, when he is apparently making a harsh contract, and seen its effects, will only regret that he has not done it much oftener.

8. The duty of the merchant toward the native dealer is made still more complicated, in some cases, by the interference of governments, the creation of monopolies, &c. It is not to be expected, that he will become the upholder of any such unnatural system; his duty lies rather in a steady protection of his own and his constituents' interests from these privileged invaders, avoiding at the same time any improper means of working their overthrow. The most remarkable case of official interference with the course of commerce in the east, is perhaps exhibited in the restriction of the whole foreign trade with China to the hong merchants. The law under

which this monopoly was first erected and has since been modified, the extent of the guaranty it offers to all having *legal* claims on its insolvent members, the definition of this *legality*, &c., are questions too extensive to be discussed here, and perhaps too obscure to be capable of decision, until fuller declarations have been drawn from the Chinese government. Notwithstanding this uncertainty, it is matter of congratulation, that the Chinese do not set aside the foreign claims now exhibited against the hongs, on the ground that they are cut off by legal limitations; but a settlement of some kind is promised. We regard this as matter of congratulation at least to our countrymen, because it is more favorable to them than might have been feared; it secures to them their dues, in a shorter period and with less discount than their government has been able to secure from European powers; and it disposes of what might have been a troublesome preliminary, in the path of more important negotiations. Our views of the duty of the American government as to the taxation about to be resorted to by the Chinese, as to the cohong, &c., have already been given; meanwhile, until its interposition be granted, the American merchants will refuse their assent, even by silence, to any arrangement injurious to their fellow citizens, and use such precautions as may be best to prevent the recurrence of these difficulties. Difficult as their position is, under the cohong, they will see that, there are safeguards within their reach — such as a prudent system of cash-sales, so far as practicable; the detention of goods on shipboard and in their own godowns to the latest convenient time; the deposit of the same in the hong packhouses under receipt; the general practice of buying before they sell — or rather of parting with goods in payment, and not in advances. Under simple rules like these, it is safe to say that their balances will be always low, if not at all times in their own favor.

The same end — the protection of their own and their employer's property — will also be promoted by their directing their business so as to reduce the hongs to the place of duty and shipping brokers, until they come to be entrusted, where not known to be rich, with no more than the customs-money, for which they are responsible to government, and their own commission. This system need not be impeded by any doubt, that there exists in China ample native capital for the just conduct of the foreign commerce of the country, without advances from any body. If any embarrassment occur in bringing to market the products of the interior, it is because the business has not been suffered to find its proper channels, or because apprehension

exists somewhere. Foreign capital at lower interest may have kept out native capital; the hong merchant may have been made what he should not be, a contractor in the interior; or his insolvent condition and the fears grounded on it, may need advances to command the productions of the country, on their arrival at the place of shipment. But the remedy for these evils is, to bring out the means of the native merchant by giving him the field, and to relieve his apprehensions of the insolvent broker by direct payment in cash or barter. The foreign merchant can have no interest in subjecting his transaction to a high premium of insurance on the fears of the teaman. The Chinese authorities can have no motive to enforce the passing of monies through a particular channel, so long as they get the duties. The hongs would scarcely hold to the present hazardous mode, were another to offer them, what they do not now get — a fair commission. The formal promulgation of such a system is not our proposal, it is enough that it be made a steady end with the American merchants in private. It exists already, and had long existed in embryo, in 'the outside men' and hong assistants. To its extension, objections may be made; but notwithstanding all allowances for the deficiency of warehouses, of native capital, of a sufficient paper or metalic currency, &c., we believe it nowise necessary for the American merchant, to place large amount of property in exposure. As for the common current balances of accounts, they may remain uncovered at times; but this is the case everywhere, and in event of nonrecovery, they admit of easy and speedy satisfaction. Their small amount will make it unnecessary to declare the debtor-hong bankrupt; and if such declarations are brought about by the weight of other claims, the Americans will refuse to allow the amounts due to the citizens of different states to be confounded in the settlements. While asking under the old guaranty, the recovery of such sums as they could not cover by their own prudence, they will distinctly state their aversion to any evasion of that guaranty by taxing exports, and still more to the principle of taxing the trade of one country for the benefit of another. They will refuse to be parties to the strange mixture of farce and injustice, that has characterized the hong settlements since 1779; the equity of all which seems to have lien in 'being well deceived'— after Swift's notion of sublunary happiness. If their best efforts to escape a serious imputation on their regard to the rights and interests of their fellow citizens be unavailing, if the old round of embarrassment, insolvency, petition, angry, remonstrance, tardy and unjust payment, along with a good measure of abuse from the Chinese, must be run over again,

every three or four years, they will not hesitate to give up the guaranty at once and forever. To be sure the present guaranty might be simplified by doing away with the clumsy, useless machinery of the cohong, and getting his excellency the viceroy to enact, that the claimants be and hereby are authorized to charge a tale or two on invoices of teas and silks, crediting the proper parties in their own legers. But then this would be taking the mask off from taxes on exports, making the old practice too plain, and perhaps awaken an angry public opinion on a point, where its action should be foreseen and anticipated.

9. While the American merchant is busy at his trade, he will remember that he is not a trader only. The love of foreign things, the passion for novelties, the spirit of imitation, exist in all their strength in Eastern Asia, and may be turned to good account in a great many directions. 'Is it forgotten,' says Choo Tsun, the able Chinese minister, 'that it is natural for the common people to pass by those things that are near at hand, and to seek after those which are afar off; and though they have a thing in their own land, yet to esteem more highly such as comes to them from beyond the seas? Thus in Keängsoo, &c., they will not be quietly guided by the laws of the empire, but must needs make use of foreign money, and this foreign money, though of an inferior standard, is exchanged by them at a higher rate, than the pure native silver. Thus also the silk and cotton goods of China are not insufficient in quantity; and yet the broadcloths and camlets, &c., of the barbarians are in constant request. Taking men generally, the minds of all are equally unenlightened in this respect, so that all men prize what is strange, and undervalue whatever is in ordinary use.' Thanks that it is so. Thanks to God who made it so. Thanks for this forced confession that even in China it is so. 'Is it then forgotten?' Is it not moreover true alike of mental, and of material novelties? May not the American merchant in China find encouragement to introduce, along with 'broadcloths and camlets,' something new and strange to satisfy the yearnings of the spirit after higher comforts and purer gratifications? Are the Chinese made up of appetites and passions only, that they should be supplied with nothing but birds' nests, and cloths, and opium? Is there no love of truth, no desire of knowledge, no thirst after the waters of life, in all the millions of this greatest of empires? Has the Creator been so partial in their constitution as to make them beasts in the form of men? Or has phrenology given them a very peculiar, or very singularly combined, organ of acquisitiveness, alive

only to things edible, smokeable, and pocketable? Or is it true, that the Chinese judge the giver by his gifts, and come to the foreigner for what?—For the means of animal comfort, of vicious gratification, of guilty excess, of suicide. Is the mistake wonderful? Could they know, *a priori*, that 'a fountain should send forth, at the same place, sweet water and bitter,' that 'out of the same mouth should proceed blessing and cursing?' Is it even unreasonable, that the overwhelming balance of evil should weigh down a few light labors of individuals for their benefit, and make our protestations of benevolence, our claims for confidence, our proffers of a pure and holy felicity, as a class, a scorn and a byword? The conclusion to which abstract reasoning—the numerical estimate of foreign influence on China—leads, is borne out by our limited experience. Both concur in the result, that the moral and intellectual elevation of the Chinese by any exotic agency is a receding point, and that the natives in closest contact with foreigners are in a course of rapid and extensive demoralisation. 'These things ought not so to be.' In a mere commercial sense, the demand for useful exchanges, the encouragements of industry, should not be displaced by wealth-destroying articles. There is no reproduction, where the consumer is consumed in the act of consumption. Besides, commerce is striving for freedom in the east against fearful odds, and its triumph will be more dreadful than its defeat, if it be won over the lifeless remains of pagan virtue. 'One of the incalculable forces of nature'—says a female writer—'is the grief of mothers weeping over the corruption of their children.' Is this incalculable force already arrayed against us,—does it appear in the law already quoted against the 'seduction of sons and younger brothers?' If so, do we *calculate* to crush it, or do we look forward to a time, when the Chinese mother, herself depraved, shall cease to drop a tear over 'the corruption of her children!'

These considerations merit the attention of those to whom they are addressed, because they are merchants, and more than merchants. They are now the media of intercourse between America and the east, and it is their duty and interest to be conductors to every happy influence, but non-conductors to those tremendous shocks which are fast leveling the weak safeguards of pagan virtue. From this duty, we know no absolution. The hurry of business, the pressure of vicissitude, the weakness of ill-health, do not cancel it. Performed aright it is a sweet relaxation, a door of hope; a title to the language of the amiable Coleridge, 'with all my gastric and bowel distempers, my head has ever been like the head of a mountain, in blue

air and sunshine;' in the pure atmosphere of habitual benevolence. It is even contracting its range, to confine it to Eastern Asia. It takes in the obligation to communicate information to friends and countrymen in the west, and so to engage more effectual coöperation. This last work too, far from interfering with other claims on the American merchant, might be extended so far as to embrace a full investigation of the countries around, in a few years, with great benefit to health, no loss to business, and with much personal instruction and pleasure.

10. It is the peculiar good fortune of the merchant, over the politician or the missionary, that his profession, his objects, are plain, palpable, unmistakeable to every body. Wherever he goes, he is instantly recognized as a true man; he has that most veracious and catholic end in view — to make money. This places him above all suspicion; he is no spy — no hypocrite — no pretender. The mercantile class has, therefore, the confidence of the many; and if this be ever lost, as in Japan in the 17th century, it is the last to suffer, and only then by implication with others or by the treachery of its own members. On this, as well as other accounts, the merchant can be a valuable assistant to the politician, and still more to the missionary. The aid the American commercial resident in the East can render to the former has been already adverted to; it remains to notice with like brevity, the services he can afford to the latter. He can, either by himself, or as a member of an association, take the young representative of his country's benevolence from his father's fireside, and carry him and give him access to the points he would approach — the people he seeks to benefit — and usually secure for him a safe and welcome residence. He can visit him often in his exile with supplies and converse, and as mission-stations multiply, he can connect them all in a circle of useful and happy intercourse. His own aims are so practical, his pursuit of his own interests so steady, that whatever he befriends assumes a more real importance, at least the doubting, wondering native no longer treats it as imaginary. This personal commendation the American merchant will never withhold from the gifts and instructions of the missionary. From particular men or measures, he may feel constrained to dissent; but from the cause of missions and from the duty of advancing it — he cannot hold back, but on the ground of contempt to the authority under which they are instituted, or of open infidelity. The great importance of distinguishing between an end and a means, a cause and an instrument, is nowhere so remarkable, as in the case of Christian missions. 'No man's sins,'

says an old writer, 'should bring the service of God into dislike: this is to make holy things guilty of our profaneness; to fall out with God, because we find cause of offense from men, and to give Him just cause to abhor us, because we abhor his service unjustly.' Those we are addressing will guard against this not uncommon confusion, this fatal error. Does any measure fail to secure their conscientious support, they will bestow it on a better. Do any persons fail to be examples to them, they will be themselves examples.

11. When health, or business, or any other duty, call the American merchant home (and it is seldom his interest to stay abroad more than three or four years together) he will carry with him, a constant regard to the objects he has left behind him. To appear for them — their advocate and defender — to carry their claims to his friends and fellow citizens, will brighten the joys of home and keep alive his usefulness. While thus employed, instead of bearing about —

> "The self-convicted bosom, that hath wrought,
> The bane of others"———

he will rejoice in the recollection, that it has been his pleasure 'to take off from consecrated hands, a part of the manual labor of missions,'—'to employ himself about the lower stories of that fabric, which rests on liberty, as its foundation, which rises through all the ascending forms of civilization and refinement, and finds its topmost stone, its highest finish, in pure Christianity.'

ART. III. *Medical Missionary Society: regulations and resolutions, adopted at a public meeting held at Canton on the 21st of February*, 1838.

AT A PUBLIC meeting, called by T. R. Colledge, esq., the Rev. P. Parker, M. D., and the Rev. E. C. Bridgman (G. T. Lay, esq. attending on the part of Mr. Colledge), which was held in the rooms of the General Chamber of Commerce, at Canton, on the 21st of February, 1838, it was proposed by the Rev. P. Parker and seconded by R. Inglis, esq., that Mr. Jardine take the Chair.

This being unanimously agreed to, the chair was accordingly taken by W. Jardine, esq., who stated, that the object for which the meeting had been called was, the organization of a Medical Missionary Society, in conformity with a plan which had been for some time

in contemplation, and in reference to which certain suggestions had been published, about eighteen months previously, by the gentlemen by whom the meeting was called.

The following Resolutions, relating to the organization of the contemplated Society, having been read consecutively, were then severally discussed and adopted.

On the motion of G. Tradescant Lay, esq., seconded by the Rev. E. C. Bridgman, resolved,

I. "That, in order to give a wider extension, and a permanency, to the efforts that have already been made to spread the benefits of rational medicine and surgery among the Chinese, a Society be organized at Canton, under the name of the Medical Missionary Society in China: That the object of this Society be, to encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants: But that the support or remuneration of such medical gentlemen be not at present within its contemplation."

On the motion of R. Inglis, esq., seconded by J. Archer, esq., resolved,

II. "That the officers of this Society consist of a President, Vice-presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Auditor of accounts,—to be elected by ballot annually: That these officers collectively form a Committee of Management, for performing the business of the Society: That, in the absence of the President, the duties of his office be performed by the senior Vice-president, that is, by the Vice-president whose name shall stand first in order on the ballot list: That any vacancy occurring between the annual meetings be filled up by the committee: And that the Secretaries and Treasurer render every year a Report of the operations of the Society."

On the motion of J. Matheson, esq., seconded by captain Hine, resolved,

III. "That persons subscribing fifteen dollars annually be considered members of the Society during the period of their subscription: That donors to the amount of one hundred dollars at one time be constituted members for life: And that donors of five hundred dollars at a time be constituted directors for life."

On the motion of J. Robert Morrison, esq., seconded by the Rev. P. Parker, resolved,

IV. "That an annual meeting of the Society be held on the last Thursday of September, in each year, for the election of officers

and the transaction of general business: That the President be empowered to call a special meeting of the Society, at the request of the committee of management, or on the application of five members: And that the committee regulate the times of its own meetings"

On the motion of T. H. Layton, esq., seconded by G. Tradescant Lay, esq., resolved,

V. "That this association shall have a Library, to be called 'the Library of the Medical Missionary Society in China,' and to be under the control of the committee of management, by which donations of books, &c., may be accepted."

On the motion of H. M. Clarke, esq., seconded by R. Inglis esq., resolved,

VI. "That this Society form a museum of natural and morbid anatomy, paintings of extraordinary diseases, &c., to be called 'the Anatomical Museum of the Medical Missionary Society in China,' and to be under the control of the committee of management."

On the motion of Joseph Archer, esq., seconded by G. T. Lay, esq., resolved,

VII. "That all real estate or other property belonging to the Society be held on behalf of the same by a Board of Trustees, to consist of the President, the Treasurer, and the Auditor of accounts."

On the motion of the Rev. E. C. Bridgman, seconded by G. T. Lay, esq., resolved,

VIII. "That candidates for the patronage of the society must furnish satisfactory certificates of their medical education, approved of by the society sending them out,— with testimonials from some religious body as to their piety, prudence, and correct moral and religious character."

On the motion of Alexander Matheson, esq., seconded by T. H. Layton, esq., resolved,

IX. "That this society will not assume the right to control any individual acting under its patronage, or to interfere with or modify the instructions he may have received from the society sending him out: That it will, however, expect a strict observance of any general regulations for the management of its institutions, and a diligent study of some one dialect of the Chinese tongue, on the part of those who receive its patronage: And that it will reserve to itself the right of withdrawing its patronage, at the discretion of the committee of management, from any individual who may, from non-compliance with its regulations, or from other causes, incur its displeasure."

On the motion of G. T. Lay, esq., seconded by the Rev. P. Parker resolved,

X. "That at each institution under the patronage of the Society a book shall be kept, in which shall be inserted, in a fair and legible hand, an account of all important medical or surgical cases. And that, in order that this may not interfere with the other important duties of the Physician or Surgeon, any assistance necessary for keeping such a register shall be defrayed by the Society."

On the motion of Edmund Moller, esq., seconded by G. T. Lay, esq., resolved,

XI. "That the Committee of Management be empowered to appoint agents in Great Britain and America, to receive and transmit to them any sums that may be paid on behalf of this Society."

After these resolutions had been severally discussed and adopted, it was moved by Robert Inglis, esq., seconded by A. C. Maclean, esq., and resolved

"That the members of this Society are deeply impressed with a sense of the services which Mr. Colledge and Dr. Parker have rendered to humanity, by the gratuitous medical aid they have afforded to the Chinese, which services have tended to originate this Society. And that the members trust to the philanthropy and zeal of those gentlemen to carry the purposes of the Society into effect, and to enable it to perpetuate the benefits which have been already conferred."

It was then moved by James Matheson, esq., seconded by R. Turner, esq., and resolved,

"That the thanks of this meeting be presented to T. R. Colledge, esq., for the responsibility and trouble taken by him in purchasing and putting into repair a convenient and suitable building for a medical institution at Macao: That the said building be accepted by this Society, on the liberal terms of Mr. Colledge's offer: And that the Trustees be authorized to take the necessary steps for the transfer of the property."

Further resolved, "That the meeting now proceed to the election of officers."

The following officers were duly elected: *President*, T. R. Colledge, esq.; *Vice-presidents*, Rev. Peter Parker, M. D., W. Jardine, esq., G. T. Lay, esq., Rev. E. C. Bridgman; *Recording Secretary*, A. Anderson, esq.; *Corresponding Secretary*, C. W. King, esq.; *Treasurer*, Joseph Archer, esq.; *Auditor of Accounts*, J. C. Green, esq.

At a meeting of the Committee of Management, held on the 23d of February, some alterations were made in this list. R. Inglis and A. Anderson, esqrs., were added to the number of the Vice-presidents, and J. R. Morrison, esq., was appointed Recording Secretary in the room of Mr. Anderson

The following officers form the Board of Trustees: Thomas Richardson Colledge, esq., Josepe Archer, esq., John Cleve Green, esq.

Thanks having been voted to the Chair, the meeting was then adjourned.

Minutes of a public meeting of the Medical Missionary Society in China, held in the rooms of the General Chamber of Commerce, on Tuesday, the 24th of April, 1838, the Rev. Peter Parker, M. D. Vice-president, in the chair.

The minutes of the general meeting held on the 21st of February last having been read, it was,—in reference to certain changes subsequently made by the committee of management in the list of officers—On the motion of Richard Turner, esq., seconded by the Rev. E. C. Bridgman, resolved,

"That the provisional changes made by the committee of management in the list of officers of the Society be confirmed by this meeting."

The following resolution, passed by the committee of management on the 23d of February last, was read, viz.: "That Mr. Colledge, Dr. Parker, and Mr. Bridgman, be requested to draw out a general statement of the objects and prospects of the Society, its regulations, and other particulars of its organization, for the purpose of publication, the same to be submitted for approval to a general meeting of the Society." The address that had been drawn up in accordance with this resolution was also read. It was then,

On the motion of W. Jardine, esq, seconded by J. C. Green, esq., resolved,

"That the address that has just been read be accepted, and that, agreeably to the resolution of the committee of management, it be printed, accompanied by the list of regulations, and other particulars of information regarding the state and prospects of the Society."

On the motion of Robert Inglis, esq., seconded by J. Archer, esq., resolved,

"That this meeting, having heard that an application is to be made to the proprietor of the building now occupied as a hospital in Canton to repair and enlarge it, is of opinion, that Dr. Parker should, for the following reasons, be requested to avail himself of the time required for such repairs and alterations to proceed to Macao, to open, and for three or four months to take charge of, the hospital there.—These reasons are, that there are now many cases in Macao calling for early attention, whereas in Canton most of the cases of old standing have

been relieved,—and that a great advantage will be experienced in the new institution being opened by a person acquainted with the language and habits of the Chinese, rather than by any one, a stranger to their language and habits, who may hereafter arrive."

On the motion of Joseph Archer, esq., seconded by W. Bell, esq., resolved,

"That this Society views with pleasure the prospects of an early increase in the number of its medical cooperators in this country; and that it trusts the hospitals, both in Canton and Macao, may enjoy, erelong, all needed superintendence, in the presence of at least two surgeons in each."

On the motion of W. Jardine, esq, seconded by J. C. Green, esq., resolved.

"That with a view of increasing the existing pecuniary means of the Society, the Secretary be empowered to call a general meeting, a few days subsequently to the publication of the pamphlet now about to be printed."—The meeting then adjourned.

ADDRESS.

In October, 1836, after mature deliberation, and encouraged by many whose views were in accordance with our own, a few suggestions relative to the subject of providing medical aid for the Chinese were drawn up, and published. The hope then cherished has been realized; the first public act—the organization of a new institution—has been completed. And it is in compliance with a resolution of the committee of management of this institution, that we have now once more the pleasure of explaining our object, and of inviting the cooperation of all those who wish to mitigate the sufferings of their fellowmen.

The object of this Society is, as stated in the resolutions passed at its formation, to encourage the practice of medicine among the Chinese, to extend to them some of those benefits, which science, patient investigation, and the ever-kindling light of discovery, have conferred upon ourselves.

In the midst of many improvements, and surrounded by numerous social advantages, the Chinese are nevertheless deficient in medicine and surgery, and acknowledge this deficiency by their conduct, whenever they can avail themselves of the well-directed skill and the superior adroitness of foreigners. The love of ease and the hopes of health lead mankind to accept assistance, wherever they can find it, to forego their prejudices, and sometimes to make large sacrifices,

even upon a very slender prospect of recovery. The Chinese, though exclusive in all their policy, form no exception to this rule, for they have come in crowds to the ophthalmic institutions, submitting to operations and medical treatment with unbounded confidence, and obtaining health and restoration, through the means of the physician, with every mark of the most unfeigned respect and thankfulness.

Our course, then, is clear, a road to usefulness is thus open before us, a great people stand in need of our assistance in this way, and are withal very glad to receive it. To restore health, to ease pain, or in any way to diminish the sum of human misery, forms an object worthy of the philanthropist. But in the prosecution of our views we look forward to far higher results than the mere relief of human suffering. We hope that our endeavors will tend to break down the walls of prejudice and long cherished nationality of feeling, and to teach the Chinese, that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the Gospel; they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon commerce that it does not awaken amongst them that love of science, that spirit of invention, and that freedom of thought, which it uniformly excites and fosters, whenever it is allowed to take its own course without limit or interference. In the way of doing them good, our opportunities are few, but among these, that of practicing medicine and surgery stands preëminent. Favorable results have hitherto followed it, and will still continue to do so. It is a department of benevolence peculiarly adapted to China. Ordinary modes of conveying information fail to attract the regard of the Chinese. Hence their groundless fears and suspicions of us continue unchanged. If a ray of light flash unexpectedly upon them, they view it, not as a pure beam from an uncorrupted source, but as an *ignis fatuus*, calculated only to mislead. Could we dispel these fears, and make known to them the true character and desires of the civilized western nations, many are sanguine that a more friendly policy would be adopted towards us. And in the department of benevolence to which our attention is now turned, purity and disinterestedness of motive are more clearly evinced than in any other. They appear unmasked; they attract the gaze, and excite the admiration and gratitude, of thousands.

"HEAL THE SICK" is our motto,— constituting alike the injunction under which we act, and the object at which we aim, and which, with the blessing of God, we hope to accomplish, by means of scien-

nific practice, in the exercise of an unbought and untiring kindness. We have called ours a missionary society, because we trust it will advance the cause of mission, and because we want men to fill our institutions, who to requisite skill an experience add the self-denial and the high moral qualities which are usually looked for in a missionary.

For the agents by whom we are to carry our object into execution, we must look to the Missionary Boards and Committees in Great Britain and the United States. They have it in their power to help us, and are best qualified to select men that are fitted to execute our designs. We do not engage to support such individuals, and therefore shall leave them free to cherish all the better feelings of an honorable independence. We offer them hospitals, with every other necessary and suitable accommodation, and means of effecting good. In these hospitals we require for the patients the same uniform and well-considered attention, which are enjoyed in institutions of a similar kind at home. Men of eminent qualifications and tried character are indispensable for the successful prosecution of the work. For after the Society has done all it can do, by way of preparation, its direct influence on the Chinese is to be exerted through the agents it employs: on them, therefore, the destinies of the Society are suspended. If they fail, it fails. Their success, is its success. They are to give effect to the wishes of the Society and its friends. Too much care cannot be bestowed on their selection. Both in character and in practice they should be every way good men. The constitution of the Society has been framed so as to guard — as far as it is in its power to guard — this point.

By the employment of such an agency the way will be paved to a higher place in the confidence and esteem of the Chinese, which will tend to put our commerce and all our intercourse with this nation upon a more desirable footing, and to open avenues for the introduction of those sciences and that religion, to which we owe our greatness, by which we are enabled to act a useful part in this life, and which fit us for the enjoyment of a better life hereafter. And it will not be denied, that these form desiderata of no ordinary interest and importance.

There are other advantages, which, though they be of a subordinate kind, are not without their value. Among the first we would refer to the benefits, which are likely to result to medical science by cultivating it in China. Countries are not less characterized by the form and nature of the soil and its productions, than they are by the

prevalence of certain maladies and a partial or complete exemption from others. The contemplation of disease as influenced by the position and height of a country, its inland or maritime location, and the general habits of the people, conducts the student to a most engaging range of medical philosophy, while it discloses many important lessons to assist him in the way of benefitting his fellow creatures. The advantages derivable from such a contemplation have been acknowledged at all periods, and in all quarters. To secure these advantage, it is required, that a book should be kept in all the institutions connected with this Society, into which an entry will be made of all important cases, with a notice, not only of the disease and the treatment pursued, but also of the province, habits, and other circumstances bearing upon the history, of each individual. Such books will in time be curious and instructive documents, and such as will enable us to glance at the penetralia of domestic and social life in China, which we now can only read of, or view at a distance, from the very outskirts of the country.

It will not require much illustration to show, in the second place, that information will be obtained in this way of the highest value to the missionary and the man of commercial enterprise. The general state of feeling in this vast and thickly populated country, the partialities and prejudices of the people, can only be seen by us through a very questionable and imperfect medium. The wants and resources of a territory so diversified and extensive are only known to us by reports, which are not always consistent with each other. But by such an intercourse with the people, as these institution will afford, the truth will be learned in some measures, and answers to many questions, which we are now interested to ask, will be obtained; for a sick man will often deal frankly with his physician, however he may be disposed to cenceal facts, or garble his statements with any other person.

Another advantage will be the education of young Chinese in those branches of science that belong to medicine. Facts show that Chinese parents are not altogether blind to the desirableness of placing their sons in our hospitals, as three are already under tuition in the institution at Canton. Young men thus instructed, will gradually be dispersed over the empire, traveling for pleasure, honor, or reward, and will dispense the benefits of a systematic acquaintances with the subject, whether they go. The success of their measures will render them respectable, and of course will redound to the credit of those also from whom they have learned the art. Their patients will not

only hear, but feel that the people from the west are good men. The effect of such influences will be silent, but powerful, for there is something irresistibly impressive in a benevolent action, especially when it appears to be exempt from the imputation of interested motives.

The Society recommends the study of the Chinese language, because to question a patient through an interpreter is a circuitous and often a very doubtful process. A knowledge of the language, will open another door of inquiry, namely in relation to the substances used in Chinese pharmacy, and to their peculiar modes of preparation. As the reciprocations of health and sickness are various in different countries, so Providence has displayed a corresponding variety in the distribution of remedies. This correspondence between the prevailing disorders of any country and the remedies which the hand of nature has provided, is often very striking, and will become more so as the subject is investigated. We may therefore look for a great many valuable additions to our dispensatories, while an extended acquaintance with disease under new modifications will help to enlarge and complete our system of nosology. With a small stock of Chinese phrases, great immediate good may be effected, but to accomplish extensive and permanent good, an acquaintance with their language, and with their treatises on the theory and practice of medicine, as prevailing in the country, is indispensable. This is requisite, also, to enable one to write works by which their erroneous systems may be revolutionized. A man's usefulness will be in proportion, *ceteris paribus*, to his knowledge of the language. If knowledge be indeed power, then is that of the language of China, on the part of those who would benefit the Chinese, emphatically so.

We have alluded to the revolutionizing of the erroneous systems of the Chinese. But little argument is needed to prove the urgent importance of effecting such a revolution. A few facts will suffice to show it. Authors of medical treatises, enjoying a high reputation and imperial patronage, are found to extol the efficacy of many secret remedies and vaunted specifics. And all, or almost all, adopt the common vagaries concerning the pulse — their infallible key to every ailment, and concerning the influence of the elements in causing and affecting disease. Persons in the highest rank of society believe in astrology, and consult the almanac in order to select an auspicious day for applying to a physician, though that day may not come till their disease has advanced beyond the control of human skill. The Chinese admit their ignorance of medical science, especially of

surgery and anatomy. An amusing and ridiculous compound of astrological dogmas and dissertations on the influence of the elements, like the 'Ethers and Elements' of Heraclitus, takes the place of the well-established principles of physiology and chemistry now received in the west.—As yet we are not aware that any correct knowledge regarding the circulation of the blood obtains in China. Observation, however has taught them, that the frequency and force of the pulse are not the same in sickness and in health. Deducing from this circumstance unfounded notions on the subject of pulsation, a Chinese practitioner, on observing the character of the pulse in the last stages of disease, will hazard a prognosis of the number of hours the patient may have to live. In the indefinite use of the word 筋 by the Chinese, and of φλεψ by Pythagoras, we observe a remarkable coincidence. By both the same term is often employed to designate veins, arteries, nerves, and tendons.

It has been sometimes objected, that to attend to the diseases of men is not the proper business of a missionary. This objection may be shortly answered by a reference to the conduct of the Savior and his apostles, who, while they taught mankind things that concerned their eternal interests, were not indifferent to their bodily sufferings. What He was pleased to do by his Divine power, and what they did by miraculous endowments, no one can in these days pretend to effect. But we are commanded and encouraged to imitate them, by the use of such means as knowledge and the exercise of a genuine charity will furnish. The importance of education has long been admitted, and none regard its requisite expense as a perversion of sacred funds,—not that education can make the pagan a Christian, but because it is one of the best auxiliaries. Neither has it been considered a misapplication of money, or of the missionary's talent, to employ science as an instrument wherewith to sweep away the foundation of idolatrous systems,—not that science can convert a heathen, but that by demonstrating to him the falsity of his religion, it may prepare the way for him to seek the truth. A similar rank and equal consideration are what we ask for the healing science and practice.

A peculiarity of the Medical Missionary Society in China is, that it addresses itself to the consideration of ALL. The man of science and the philanthropist, who look especially to immediate benefits, are here interested. And to the sympathies of those who, while they equally appreciate the desirableness of contributing in every feasible manner to the welfare of their species for time, contemplate with unspeakably

more solicitude those interests which are eternal, it presents an irresistible — an overwhelming — claim. When we reflect upon the present state of surgery and medicine in China, the suffering that is experienced, the lives annually and needlessly lost, and advert to the time when similar ignorance was the misfortune of the nations of Europe; and when we consider the rational basis upon which science is now established, and our facilities for imparting it to others; the obligation upon enlightened nations becomes imperative, to improve the opportunity afforded, of imparting to others the incalculable benefits received from the application of chemistry and natural and inductive philosophy to the subject of health, in the investigation of the causes and phenomena of disease and the means of controlling it.

The world is a whole: and as the human race approximates to the perfection which it is destined to reach, the principle of union and fellow-feeling will become more and more influential. A Bacon, a Newton, or a Franklin, is not to be monopolized. Such men belong not merely to the nation that gave them birth, but to the whole world. They were doubtless designed by Providence, to be blessings not merely to a single age or country, but to all successive ages, and to every land. Upon those who first enjoyed the boon, rests the obligation to extend universally their principles, which have revolutionized the philosophy and science of Europe, and which, whenever permitted free ingress, will produce similar results in China. Surely no accumulation of arguments is required to prove a case so clear. If the principle is admitted that our race is *one*, then the *remoteness* of the empire for which we plead cannot neutralize the obligation.

To facilitate cooperation in the observance of this obligation, agents are appointed in the principal cities of England and America. About $9,000 have been contributed in China and its vicinity within the last two years to this cause, but whilst friends here encourage the expectation of a continuance of their aid, the society must look to the affluent of happier lands for its principal support.

When we survey the vastness of the field, the good to be effected, and when, reflecting upon the immense resources of the western hemisphere, we compare these with the small portion of wealth required to secure the desired object, we are confident that benevolence — disinterested like its author, and as expansive as the woes of man are extensive, will not withhold the means. A rare opportunity is here afforded to the philanthropist of doing good — of enjoying the felicity of imparting to others, without diminution to himself, some of his richest blessings. He is invited to unite in accomplishing a great,

immediate, and positive good,— is encouraged by the hope of immediate success, to aid in uniting to the great family of nations this long severed and secluded branch, and in introducing among this people not only the healing art, but in its train the sciences, and all the blessings of Christianity. To the various missionary Boards whose coöperation is sought, we would respectfully say, imitate Him whose gospel you desire to publish to every land. Like Him, regard not as beneath your notice the opening the eyes of the blind and the ears of the deaf, and the healing all manner of diseases. Until permitted to publish openly and without restraint the truths of the gospel, neglect not the opportunity afforded of freely practicing its *spirit*. Scatter to the utmost its fruits, until welcomed to plant the tree that produces them — the "tree of life."

(Signed.) T. R. Colledge; P. Parker; E. C. Bridgman.
April 14th, 1838.

Art. IV. *Notices of natural history; 1, the mĭh or tapir: and 2, the ling-le or scaly ant-eater: taken from Chinese authors.*

The natural history of China, both animal and vegetable, has engaged the attention of many native observers, most of whom have examined its riches to ascertain what things were possessed of healing properties, and how far they were applicable in medicine. There have also been several inquirers into the arcana of nature, whose object resembled that of the old alchymists, in searching after the philosopher's stone,— persons who wished to take a short road to fame, honor and riches, by the discovery of the liquor of immortality. Both these classes of investigators have contributed to the knowledge of nature in their way; and, although mixed up with a large proportion of error, their labors have not been entirely in vain. Besides medical and astrological works, there are also distinct treatises on different parts of natural history, and monographs on the most celebrated productions of the country. We have lying before us the *Cha King*, or Tea Classic, in seven octavo volumes; and there are also long compilations on the bamboo, on the mulberry and culture of silk, and on other similar subjects. But it is in medical works that the information already gained is digested and arranged in the best manner, and they are probably also written by men of the most extensive reading and observation in this department

It has occurred, while looking over the Chinese works on these subjects, that our readers would not be displeased to see short extracts from them. It would not, we suspect, add very much to the present stock of knowledge, to occupy our pages with the descriptions of the animals and vegetables found in China, as drawn by native authors, nor is that the object we have in view. The intention is rather to show what has been done, in this department by this people, and how it has been done. Their treatises at the present day, we think, bear a great resemblance to those current in Europe in the fourteenth and fifteenth centuries, before the Novum Organum appeared, when theories supplied the place of observations, and fancies stood for facts. The Chinese need a *novum organum* too, not only in natural history, but in every branch of knowledge; for they have followed the Jack o' lantern notions of their *tsze* or sages, until they have become so bewildered that, 'they run into darkness in the day time, and grope in the noonday as in the night.'

In compiling the following notices we have availed ourselves of all the native works which could afford any information concerning the animals described. The mode of compilation, which prevails so extensively among Chinese men of letters (or more properly men of *characters*), prevents the necessity of carrying researches through a great number of different works, as one finds all that is known collected together in three or four treatises. The best book, on the general natural history of the country, we have yet met with, is the *Pun Tsaou kang muh*, a Materia Medica by Le Shechin. The greatest part of its pages is filled with medical discussions and directions; and the notices of the habits, form and localities of the animals and plants, are merely appendages to them. Some of the directions given for compounding medicines would, if followed, make a doze almost equal, for variety and strangeness of ingredients, to the contents of the caldron round which Macbeth's witches danced and sung their chant. The *Urh Ya*, a miscellaneous work in three quarto volumes, two of which are on natural history, affords many fragments of information. It is a work of prime authority among the Chinese, and is always quoted in Kanghe's imperial dictionary, so far as it goes. The pictures are the most valuable part of the book, the descriptions being too brief to give much idea of the thing spoken of. In Kanghe's dictionary, there are many items of information, consisting of quotations from the classics, ancient poems of the Chinese, and other standard writings, which are sometimes very singular, as exhibiting the use made of natural objects in illustrating other subjects. From the books

mentioned above, and one or two others, we have derived the materials of the following paragraphs. The different authorities are arranged in a continuous manner, both in order to save needless repetition, and to render the whole more methodical, while we have endeavored at the same time to make them as faithful to the originals as possible. The cuts are poor enough; but have this for an excuse, that they are to the full as original and as truly Chinese as are the descriptions.

The *mĭh*, in the Urh Ya, is called the white leopard; but the Pun Tsaou says, this classification is erroneous, and that the mĭh has a strong resemblance to a bear. This name was given to the animal, because the skin, when made into seats, or the hair when woven into sleeping clothes, is good to dissipate the moist humors of the body; and the character *mĭh*, therefore, is compounded of *che* a hog, joined to *mŏ* cuticle. In its general configuration it is like a bear, with a small head, short legs, and about as large as an ass. The Urh Ya, however, describes it somewhat differently; as having the trunk of an elephant, the eyes of a rhinoceros, the tail of an ox, and the feet of a tiger. The skin is particolored in stripes of white and black, though the colors are not very distinct; another author says, the skin has a yellowish cast, that the hair is very warm, and sleek and shining. It is very strong, and can take up in its probocis and eat iron, copper and the joints of bamboo; also by licking these substances it can wear them away. Its teeth are extremely hard; for if they be thrown into the fire they will not be burned, and if an ax or knife be struck upon them, it will be bruised, and nothing can batter them except the horns of the chamois and the diamond. It is on this account that these two things fear being struck together. Besides copper and iron, it eats snakes and reptils. The mĭh was formerly found in Yunnan and the western provinces of China; and the people on the hills say it eats tripods, and cooking utensils, for which reason it is much dreaded. They kill it for its teeth and bones, which have very little marrow in them. Some of the people pretend that these bones are the relics of Budha, and thus deceive those who are ignorant. The metals which this animal eats are dissolved (lit. *choo* fused) in its stomach. In proof of this, it is recorded, that in the reign of Yu, the armory of military weapons was suddenly discovered to be empty, and on digging into the ground underneath a pair of a species of mĭh was found, called *neĕ treĕ*, or 'gnawers of iron,' and in their bellies the iron of the weapons was found. The swords, which were afterwards made of this metal, could cut gem-stones as easy as clay. It is for this reason, that the urine of this animal is prescribed when a

person has swallowed iron or copper, as it will in a short time change them into water! There are two animals which resemble the mih in their predilection for metals; *keaou too*, or the crafty rabbit, and the *kan*, but nothing further is known concerning them.

The upper figure of the two representations here given is from the Urh Ya. The artist has retained something of the singular marking of dun brown and white, which characterizes the tapir of the Malayan peninsula, the animal to which we doubt not the *mih* refers. The lower figure is taken from a Japanese work and is more faithful to the description of the native books, than the Urh Ya, adding a name in accordance with one author, who says it has the head of a lion, and that the hairs on the neck are slender. The Japanese call it *bábá*, and give a short description of it by comparing it with other well known animals. The body is said to be like a bear's; it has the trunk of an elephant: the tail of an ox: the eyes of a rhinoceros; the legs of a tiger; and eats copper, iron and bamboo.

After the notices given above were written, we happened to meet with a dissertation on this animal in Loudon's Magazine of Natural History, vol. 5, page 463. The notice in the Magazine is an abstract of a longer essay by a French naturalist M. Roulin, who endeavors to show how by various modifications the fabulous griffin of the ancient Greeks and Persians originated from the tapir. 'It is not alone in the new continent,' says M. Roulin, 'that the history of the tapir has been mingled with that of fabulous animals. The marvelous *mé*, (or *mĭh*,) of the Chinese authors, with the trunk of the elephant, the eyes of the rhinoceros, and feet of the tiger; which gnaws iron and copper, and eats the largest serpents, is, as has been well judged by M. Remusat, nothing more or less than a tapir; but I do not believe that the animal is an inhabitant of China itself. A small animal as a serpent, a lizard or a mouse, might escape our researches, but it is unlikely that so large a quadruped should exist in China unknown to Europeans. The history of the mé is undoubtedly founded upon an incomplete description of the Malacca tapir. Representations of the mé may frequently be seen engraved upon the utensils of the Chinese, printed in the stuffs, and sculptured upon their amulets, which are usually formed of jade. One may easily conceive, in these rude representations, that the large feet of the tapir, divided into toes closely imitate the claws of a cat; that the spots (with which all young tapirs are variegated,) appear to resemble, and may easily be arranged to imitate, those of a leopard; that the trunk, exaggerated, in the original outline, and still more increased in length by copyists, may have been manufactured into that of an elephant; and that the tail, (which is extremely short and almost invisible in the tapir,) being considered as an omission in the first drawing, has been subsequently supplied by borrowing that of the most common quadruped of the same size.' The figure given by M. Roulin of the mé differs from any which we have hitherto met with in Chinese books, though it may have been figured on their porcelain or stuffs; but it is not by any means a common picture on the productions of their kilns or looms. He then proceeds to account for the addition of wings, with which the griffin was furnished by the Persians, by supposing that the mé, being considered as the guardian of the treasures in the mountains, was supplied with wings in order the better to exercise its trust in preserving these riches from depredators.

The *ling-le*, or hill carp, is so called, says the Pun Tsaou, because its shape and appearance resembles that of the *le* or carp; and since it resides on land, in caves and hills, it is called *ling*, a character

compounded of *yu* fish, joined to the right half of *ling*, a high rocky place. It has by some been termed the *lung-le*, or 'dragon carp,' because it has the scales of the dragon; and by others, *chuen shan keă*, or 'boring hill scales,' because it is the scaly animal which burrows in the hills: the last name is the one by which the creature is best known among the people of Canton. An ancient name is *shih ling yu*, or 'stony hill fish,' given to it because the scales on its tail have three corners like the *ling-keŏ*, or water caltrops, and are very hard. This animal, for which the Chinese have as many synonyms as some anomalous perch or unlucky Hedysarum, is the manis, pangolin, or scaly ant-eater, and is often seen in the hands of the people of this city, by whom it is regarded as a very curious 'muster.' They consider it as a 'fish out of water,' an anomaly irreconcilable with any classification; and in the standard treatises on natural history, it is placed among the crocodiles and fishes.

It is found, according to the Pun Tsaou, in Hookwang, and in all the vallies and hills south of the Meiling. Its form resembles that of a crocodile, but it is much smaller and shorter; it is also like a carp. It has four legs; is of black color; and can go in dry paths as well as in water. In the day time it ascends the banks of the stream, and lying down on the ground, opens its scales wide, and puts on the appearance of death, which induces the ants to enter between the scales. As soon as they have done this, the *ling-le* closes its scales and re-enters the water, and there opens them, when all the insects float dead on the top of the water, and he devours them at his leisure. Le Shechin says, the manis is like a crocodile, with the small back of a carp, and the broad head of a rat; it has no teeth, but the tongue is very long, and the lips are lengthened out. There are no scales under the belly, which is hairy. The tail is continuous with the body, and the scales on it are thick, sharp, and have three angles. The viscera are like those of other animals, though the stomach is rather large. It continually protrudes its tongue to entice ants, on which it feeds. If its stomach be cut up and placed near the ant-hill, the ants will immediately come and eat it. Le Shechin prescribes the scales as a remedy against all sorts of antish swellings, because they are used to entrap ants; and on account of the amphibious nature of the animal, inasmuch as it catches its prey ashore, and goes into the water to kill it, thus going from the *yin* into the *yang*, and vice versa, therefore the ling-le, when taken, will permeate all parts of the disease, and thoroughly rectify both the yin and the yang.

S. W. W.

ART. V. *Siamese History: notices continued from the Siamese era, 948 to 951 (A. D. 1587 to 1590).* By a Correspondent.

AFTER the return of Náret's brother from Tennaserim, and near the close of the same year (948), Pharó the governor of Maulmein sent a messenger to the Siamese town called Chonaburí with a document, the purport of which was, that he and the governor of Martaban were in a state of hostility with each other; that the governor of Martaban designed to march an army against him, and he had no place of refuge except in the glorious renown of the Siamese princes, the fame whereof was spread abroad throughout the four continents and the 2,000 islands which surround them. He begged also that a military force might be sent from Siam for the defense of his city. Both Náret and his brother were greatly delighted with this circumstance. They dispatched the messenger loaded with presents, and sent Sísalai with 2000 well armed men for the defense of Maulmein.

When the governor of Martaban was apprised that a Siamese force was established in Maulmein, he relinquished hostile proceedings.

949. During the invasion of Kamboja by Náret, one of the Kambojan princes was so alarmed that he dared not venture into his father's presense, but fled into the jungle with about thirty men, and pursued his way to the borders of south Laos. On being apprised of the fact that the Siamese forces had been withdrawn from his country, he returned. Those Kambojan officers who remained, together with the priests and people, immediately elevated him to the government in place of his father. Having feasted the priests for more than a month, he held a consultation of nobles on the state of the country. He acknowledged the fault of his father in annoying the Siamese, without any due regard to their greatness. "Hence," said he, "he was brought to his end by the two brothers whose glories are like those of the sun and moon, which illuminated the elements of the universe. I shall not follow his footsteps. If I yield the precedence and take shelter under their greatness, what think you of it?" They avowed their approbation, and suggested the preparation of golden and silver flowers and other tokens of tribute, and the dispatch of a message tendering homage to Náret and his brother as a tributary province. Thus peace and prosperity will be permanently secured. The new king accorded with the suggestion most cheerfully, and in his message compares the impotence of his father's assaults against Siam to the

attempts of a white ant to overthrow mount Meru,* or to a tender deer struggling with the magestic lion. He also promises not to follow his father's example, but to take refuge under the cool shade of their glorious majesties' magnificence, which is diffused through all the system of the world, and professes a wish to be a loyal tributary to the end of the world.

Náret received the message with great compassion (such is the Siamese mode of expression), sent word back that he cherished no sentiments of animosity against the new king, only exhorted him to govern according to ancient usage.

950. In the 5th month (April), Náret issued directions to make preparations for an expedition against Martaban in the 12th month (November). During the same fifth month, intelligence was received in Siam that the governor of Prome, who had failed in an expedition against the Siamese, was disgraced, the soldiery in his service subjected to the kangue, and that the Peguans generally were disaffected had formed themselves into parties, and fled to the jungle. A general rebellion, it was supposed, would soon follow. Phyá Chakrí was therefore immediately dispatched to Maulmein with 15,000 men, 100 elephants and 200 horses, with orders to prepare boats, build granaries, and cultivate rice, for the advance of the royal army. Five thousand men were also raised in Tavoy, as a reinforcement to Phyá Chakrí. The Peguans of Maulmein were subsidized in part, while part were sent to be employed in Siam. The governors of Martaban, Bassein, Boapuan, Khalik, Lakherng, and Toungu, were greatly alarmed when they were apprised of the movement of the Siamese, and the four former sent presents and letters delivering themselves up as tributaries to Siam while the world should stand. The governor of Toungu and Lakherng also promised to assist his majesty in any enterprise against Pegu. Náret was delighted with those overtures, and sent the messengers back laden with presents.

At this juncture, there was at Toungu a great priest named Siempriem, who, having heard of the above circumstances, made a visit to the governor, and asked him if he designed to deliver the Peguans up as posts to tie the Siamese elephants to? The governor stated the reasons of his conduct, that Náret and his brother were irresistible, that the king of Pegu had lost all ability to meet them, that most of the Peguan cities had already gone over to the Siamese, &c. The priest acknowledged that Náret was brave and energetic, and that he had been successful against the Peguans when they had passed

* In Budhist cosmogony, this great central mountain of earth is 84,000 yozanás (or 798,000 miles) high

over into Siam, but denied that he could cope with them on their own ground. He then said to the governor, 'I had supposed you were possessed of energy and enterprise like that of Budha when he existed as a hare, who would yet undertake to dip the ocean dry, but now you appear like a woman frightened by ghosts.' The priest then rose to take his leave, but the governor urged him to stay longer; so he sat down again. The governor professed that his abilities were small, but that his intentions were good, that he was like a man in a dark cave, but if the priest would lend his light, he would follow it, and might yet be safe. The priest replied, that this was not a priest's business, but as he regretted the consequences to religion, and pitied the fate of the people, he would therefore use his influence in their behalf. The governor said, that, though the Peguan forces were large, it was the same as though they were small, since so many had already gone over to the Siamese, and to devise means to draw them back, was a very difficult matter. The priest laughed and said that to make a dish of palatable curry was more difficult still. He accordingly suggested the sending of messages to the governors of those provinces which had tendered their submission to Siam, making an appeal to their fear and shame; they would thus be persuaded to join the governor of Toungu in defense of their country. As proof of their honesty, they were urged to join the governor of Martaban, seize the Siamese at Maulmein, and send them up to Toungu as trophies. The governor himself also employed his utmost efforts to prepare for a compaign by training his elephants, horses, and men. The result of these measures was, that the governor of Maulmein was induced to flee to Martaban, and the Siamese dared not pursue him.

In the mean time, Náret was greatly displeased at the slow movements of his army under Phyá Chakrí at Maulmein, as he supposed that Toungu and several other important provinces were already at his disposal. He therefore dispatched a message to Phyá Chakrí telling him that he carried on war like a baby, that he ought to be put to death, but he should regret blunting a sword in doing it, and bidding him make haste and take Martaban. He was greatly alarmed and began to make vigorous preparations for aggressive movements. So in the third month (February),* Náret himself commenced his march to take Pegu. His forces are stated at 100,000 men, 800 harnessed elephants, and 1500 horses. In five days he marched to Kánchonaburí; from thence in seven days he reached the Three

* The Siamese very oldly reckon the commencement of their years from the 5th month. Hence what they called the 1st is really 9th, &c.

Pagodas. [These statements will serve to give us some, though to be sure, very indefinite ideas of the location and distance of these places from Ayuthiyá, the old capital of Siam. They must have lain nearly on the direct route to Maulmein, but the precise distance can never be ascertained till more intelligent travelers have the freedom of traveling in this country. It is only from hints like these, scattered through the national records, that we can gather any geographical information that may be depended on at present.]

On Naret's arrival at the Three Pagodas, the Peguan spies conveyed immediate intelligence to the governor of Martaban, who lost no time in transmitting it to Pegu and Toungu. The king of Pegu was sick and all he could do was to give direction to the officers of his court to put the country in a posture of defense and send immediately to his nephew the governor of Toungu, to come to his aid.

When he received the message, he sent directly for Siempriem the priest, told him the whole state of affairs, and begged his counsel. The priest laughed and asked him, 'Is your highness very much afraid of Náret! His coming with his brother on this occasion is only like the visit of some good genius to give eclat to your highness' fame, and spread your glories the more rapidly.'

He then gave his suggestions relative to the course to be pursued. In pursuance of these suggestions, the governor of Toungu collected his forces and marched to Pegu, where, having gained his object of disarming all suspicion of his plans, he seized his sovereign, destroyed the city and marched home—taking the king with him and all his valuable effects. On his return he caused all the grain to be burnt and provisions to be destroyed. Náret pursued his way to Maulmein, crossed the Salwen, attacked and took Martaban, and put to death all he met. The governor of Martaban fled, was pursued, was overtaken, brought back and flogged almost to death, but his life was spared that he might be conveyed to Siam and exposed as a public spectacle. After a few days' stay at Martaban, Náret pursued his way towards Pegu before he knew that it had been depopulated. He was much preplexed to determine what construction to put upon the conduct of the governor of Toungu. He had promised assistance to Naret, but proceed by anticipation to do the work before Naret's arrival. But as he had carried off all the elephants, horses, and spoils, from Pegu, Naret deemed it best to march in pursuit of him and lay siege to Toungu. The governor was apprized of this, made preparations to defend himself, and sent off his elephants a long distance Naret however learned the place of their concealment, and had more

than forty of them taken, whose names and stature are described with great particularity. His endeavors to take the city, however, were unsuccessful. His provisions were exhausted, foraging furnished but trifling relief. Rice was sold at 3 or 4 ticols for a cocoanut shell full. Thus after various manuœvres for three months, as the rainy season approached, he was constrained to abandon the enterprise and return. But his brother was delegated to quell some serious disturbances in the provinces of North Laos. In this undertaking he spent several months and eventually succeeded, but the detail of his measures is both tedious and unimportant. Thus the annals are brought down to the close of 951, A. D. 1590.

ART. VI. *Infanticide, as described in a proclamation, addressed to the people of Canton, by his excellency Ke, the late lieut.-governor of the province. Dated February 19th,* 1838.

LIEUT.-GOVERNOR Ke hereby promulgates his instructions. Whereas heaven and earth display their benevolent power in giving existence, and fathers and mothers exhibit their tender affection in loving their offspring, it is therefore incumbent on you, inhabitants of the land, to nurse and rear all your little infants, whether male or female. On inquiry, I find that in the province of Canton the drowning of female children is common, and that both rich and poor run into this practice. The causes of infanticide are manifestly these: the poor suppose, that, because they have not the means of support, it is unfitting they should nourish a commodity (female infants) which will become only an increasing source of expenditure; while the rich affirm, that such slender tenants of the nursery can never be raised to any important posts in the household. Surely you forget, that your mothers and wives about you were once female children. Had there been no mothers, whence would you have obtained your own bodies? If you have no wives, where will be your posterity? Being yourselves the offspring of those who were once female children, why cast your own into the field of death? Reflect! Consider what you are doing! The destruction of female infants, is nothing less than the slaughter of human beings. That those who kill, shall themselves be killed, is the sure retribution of omnicient heaven.

Should the widowed mother ever be left without a son, on whom she can be dependent for maintenance, the husband of a daughter may become the support and solace of her old age: is this a benefit lightly to be esteemed? Moreover, that just conduct ensures happiness, and

that its opposite leads to misery — are two principles of retribution most firmly supported by reason. The crying, weeping babe, the moment it comes into being, is entangled in the net of death! To do this, requires the disposition of a pirate — the utter extinction of every generous feeling! To such the hope of a numerous posterity, a long line of descendants — celestial reason will never grant.

Recently an essay on infanticide has been written by Hwang Wăn, a literary gentleman belonging to the district of Yingtih. Therein I perceive that the reciprocal influences between heaven and man, the basis of success and misfortune, of weal and woe — are delineated with force and light sufficient to unstop the ears of the deaf and to open the eyes of the blind. Copies of this essay I have caused to be sent into all the departments and districts of the province, with admonitions and instructions, that the practice of infanticide may everywhere be examined into and forbidden. I also issue this proclamation for the instruction of all the inhabitants of the province, both civil and military. Henceforth it becomes the duty of each and all of you to revere the benevolent power of heaven and earth; to exercise in their fullest extent those kind feelings which fathers and mothers owe their offspring; and when you have sons and daughters born to you, and your hearts are inclined to this most foul and cruel practice of infanticide, then break from your slumbers, repent and turn from your former misdeeds. And you, elders and gentry, chief among the people, ought likewise continually to endeavor by your exhortations, your support, and your kindness, to prevent the destruction of human life. Hereafter if any dare to oppose and act in opposition to these instructions, it shall be the duty of the elders and gentry to report them to the local magistrates, that they may be seized, examined, and punished. Assuredly no clemency will be shown to such offenders. Therefore give good heed to these instructions. A special proclamation.

Note. Sir G. T. Staunton, in a note on the 319th section of his translation of the Penal Code, has the following remarks on infanticide. "It is manifest from this article, that parents are not in any case absolutely intrusted with a power over the lives of their children, and that accordingly the crime of infanticide, however prevalent it may be supposed to be in China, is not in fact either directly sanctioned by the government, or agreeable to the general spirit of the laws and institutions of the empire. The practice, so revolting to the feelings of humanity, must certainly be acknowledged to exist in China, and even to be in some degree tolerated, but there are considerable reasons for supposing that its extent has been often overrated; and at all events it does not seem allowable to lay any very great stress upon the

existence of such a practice, as a proof of the cruelty or insensibility of the Chinese character. Even the dreadful crime of a parent destroying its offspring, is extenuated by the wretched and desperate situation to which the laboring poor in China, to whom the practice of infanticide is admitted to be in general confined, must, by the universal and almost compulsory custom of early marriages, often be reduced, of having large and increasing families, while, owing to the already excessive population of the country, they have not the most distant prospect of being able to maintain them."

We have few means to knowing to what extent infanticide is practiced in this country: it is affirmed to be much more prevalent in some places than in others; and the preceding proclamation shows, that it is not confined to the poor. A native friend has promised us a copy of Hwang Wăn's essay; if it comes into our hands, we will not fail to make our readers acquainted with its contents. B.

ART. VII. *Journal of Occurrences. The emperor's prime ministers; custody of the imperial palace; new lieut.-governor and hoppo; the hospital ship at Whampoa; Macao passage boats; delay of justice.*

THE chief ministers of the imperial cabinet are four—two Tartars, and two Chinese. On the 1st of March last, a paper from the vermilion pencil appeared in Peking, appointing to these high offices Muhchangah, Fan Shengăn, Keshen, and Yuen Yuen. Muhchangah and Keshen are Mantchou Tartars. Fan Shengăn and Yuen Yuen are Chinese.

Custody of the imperial palace. On the 17th of March it was announced by imperial edict, that his majesty was going to visit the tombs of his ancestors; and that, during his absence from the capital, *suh tsin wang* Kingmin, *tun tsin wang* Meënkae, the minister Yuen Yuen, and Yihking, were to remain in custody of the imperial palace; where the three former were in rotation to keep watch by night; while Yihking, excused from the nocturnal duties, was to go daily in person to attend to the business of the palace. The gates of the 'forbidden city' were to be closed every day at noon.

A new lieut.-governor has been appointed to Canton; his name is Eleäng. Hoppo Wăn is soon to be succeeded by Yuhkwăn.

The hospital ship at Whampoa continues to be an object of animadversion to the local government, which insists on her being either removed or broken up.

The Macao passage-boats also continue to be interdicted, while they remain unmolested, constantly plying up and down the river. Their number too is increasing. At Macao they are, it appears, to be made subject to the regulations of the custom-house.

Delay of justice. Hwang Yewshuy, from Keĕyang, one of the eastern districts of this province, has repaired to Peking, where he has appeared before the Censorate, accusing his fellow-townsman, Lin Wang, of robbery and various other grievous and cruel acts. According to a report of the Censorate, Lin has more than 10,000 people at his beck, always ready to execute his nefarious purposes. By these, goods are plundered; graves opened; innocent persons seized, and kept in confinement—until large sums of money are advanced for their ransom. Two of Hwang's brothers were in confinement at the close of last year, when he left Canton for the capital, which he did not do until he had carried his complaints repeatedly to all the local courts, from the lowest to the highest officers in the province. During the five last years, he presented his petitions thirteen times to the prefect of Chauchow, and thrice to the governor and his colleagues in Canton—and to all in vain. As a dernier resort he has gone to Peking; the result of this final appeal remains to be seen.

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